

The Indiana Jewish

Post & Opinion

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NO CHILD'S PLAY —19-year-old Edna Hadad, lifts a 155mm shell from the back of a self-propelled howitzer as she ended a three-month artillery instructors course which prepares her to instruct men in all phases of basic artillery. She is one of 17 women who completed the course in the Negev.

U.S. Jewry takes aim at Law of Return

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An editor's reaction to N. Orleans Assembly

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Pollard says Mr. X is fantasy of U.S.

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Palestine state plan backfires on Arabs

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Now can Conservative Judaism be the center?

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Fein to assess life of U.S. Jewry

"Where Are We?" The Inner and Outer Lives of American Jews" is the subject of Leonard Fein's lecture at the Fall Adult Education Series at 7:30 p.m., Wednesday, Nov. 30, at Congregation Beth-El Zedeck.

Fein is a teacher and commentator on modern Jewish life. He is the author of "Israel: Politics and People" and was the founding editor and publisher of "Moment Magazine." Fein also founded MAZON, a Jewish Response to Hunger, program that has become the Jewish community's principal ve-

hicle for participation in the campaign against world hunger.

Leonard Fein has lectured in more than 300 American communities, 50 college campuses, and a dozen foreign countries and has served as a consultant and board member of some 40 organizations, domestic and international.

His lecture at Beth-El Zedeck is co-sponsored by the Indianapolis Jewish Community Relations Council.

The fee for this lecture for those not already registered in the Fall Series is \$5 payable at the door.

Bankoffs honored with 2 awards

MICHIGAN CITY — Milton and Sylvia Bankoff week was declared by the mayor of Michigan City, Robert J. Behler, Jr., for the week of Oct. 29 through Nov. 5, in honor and appreciation of their significant contributions.

The Bankoffs have been an instrumental and guiding force in preserving and fur-

thering the Sinai Sunday Evening Forum. For 35 years the Forum has brought to the people of Michigan City entertainment, information, and the opportunity for cultural advancement. In recognition for their many contributions the Bankoffs also received the 1988 Liberty Bell Award.

Center forming hoop leagues

Basketball teams are forming now at the Center, so anyone who wishes to join in the intramural league play should contact Center Athletic Director Rod Hofbs before Sunday, Dec. 4. The children's league

will be playing on Sunday afternoons and the adult league will play on Sunday afternoons and Tuesday evenings. An "Over 30" league also will play on Tuesday evenings.

Middle East expert to lecture at BEZ

Indianapolis people will get a chance to hear an expert, Bernard Reich, analyze the political implications of the recent elections in the United States and Israel for U.S. policy in the Middle East.

Reich, chairman of the political science department of George Washington University and a State Department consultant, will speak 8 p.m. Tuesday, Dec. 6, at Congregation Beth-El Zedeck.

AARP to explain Medicare rules

The Northside Chapter of AARP will have its monthly meeting on Monday, Nov. 28, at 1:30 p.m., at the Jewish Community Center.

There will be a slide/tape presentation on Medicare claims that will cover the following areas: Learn how to fill out Medicare forms, the difference between Medicare Parts A and B, become familiar with Medicare terms and phrases, learn to appeal a Medicare claim rejection, and a lot more valuable information.

Caregivers group meets Monday

The Caregivers Support Group will meet at 7:30 p.m., Monday, Nov. 28 at the Jewish Community Center. This group is free, and open to the public.

ORT dinner to honor P-O's Gisela Weisz

Gisela Weisz will be honored Dec. 1 with a tribute dinner by the Greater Indianapolis Area Council of Women's American ORT.

The dinner at the home of the Gerald Krafts will honor Mrs. Weisz as the first recipient of the Indianapolis ORT's "Sarah's Daughter" award.

Guest speakers will be Claire and Bob Mazer. The dinner also will be ORT's third annual Gala Capital Funds event.

The award was set up to recognize each year an outstanding woman whose contributions have helped to "keep the family of Jews alive," which Mrs. Weisz has

done through her contributions and participation in the community as well as through her writings for the Post & Opinion.

The award's title derives from the title of a book, "Sarah's Daughters," a 96-page photodocumentary produced by Women's American ORT in honor of its 60th anniversary. The book celebrates Jewish women worldwide, throughout history, who were and are at the heart of Jewish life in their community.

For more information on the dinner or about the book, contact Joyce Kleinman at 844-1192.

JCC plans trip to Mexican Riviera

Is the winter chill getting you down? How about a trip down the Mexican Riviera? If a trip is just what you need to beat those winter blues, the Jewish Community Center has just what the doctor ordered. The Center is presenting a tour which will cruise to

Puerto Vallarta, Mazatlan and Cabo San Lucas, plus two days of sightseeing in Los Angeles. The trip is scheduled for March 2-11, 1989.

For more information and complete fliers of the tour, contact Evelyn Harris at the Center.

Tax preparation helpers needed

The American Association of Retired Persons in cooperation with the I.R.S. provides free help for shut-ins, low income persons and senior citizens in filing the basic forms of State and Federal Income Tax Returns.

Volunteers provide the service and the I.R.S. provides the training. Volunteer tax preparers are needed in the Indianapolis area. Interested persons are asked to call William Evans, 745-6389 for details.

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Family Services helps to end spouse abuse

By LISA LYON

It may be happening to people in other parts of the country, but are there spouse abusers among Indianapolis Jews — our crowd?

There are.

What is being done to help them, and just how many people are we talking about?

How many Jewish spouse abusers are in Indianapolis is an unanswerable question. Statistics elude us. According to Martin Percher, executive director at the Jewish Family and Children's Services, one of the most significant reasons we cannot quantify spouse abuse is that Jews are so protective and nurturant of their families they want nobody to know there is a problem within the family unit. Therefore, many cases go unreported.

The intent of the Family and Children's Services is to help those who have come out of silence and to enable them to understand why they are batterers or victims, Percher said.

Jewish women who are battered often share similar

characteristics or backgrounds. The similarities provide clues to understanding why so many cases go unreported. Frequently the Jewish woman is heavily dependent on her husband, financially and emotionally. Many a battered spouse has come from a broken home and wants to avoid her children to have to go through that. Probably the most common of all rationales for a long-suffering victim to stay with an abuser is that she feels it somehow must be her fault.

It is equally important to understand why a person becomes a batterer, Percher said.

"These people are not monsters; there are significant reasons for their behavior," he said. The number one reason why people abuse is that they've been abused, and their parents were abused before them. It is the method of "letting off steam" that they were raised by. He said, "Anybody under the right stress, the right situation, can do things that are quite obnoxious to

us." Most abusers know no other way to handle their stress.

To break that cycle, the Jewish Family and Children's Services offers counseling to families who are prone to violence (those who have been raised in violent families), they offer pre-marital advice on handling stress. And they counsel families who are in violent situations. There is also a women's shelter that they refer clients to, that offers a place to stay for protection. Two male batterers groups provide group support bolstering to help abusers change their ways.

It is a long, hard process for the abusers and the abused before seeing light at the end of the tunnel. But "once an abuser," does not mean "always an abuser." First, the abuser must learn to trust the counselor; then the family or couple must determine the problem. The counselor will then study and analyze the abuser's behavior. The next step is determining what arguments, etc., bring on the violent behavior and deciding how serious the problem is. If the abused person is in any danger, the counselor will recommend that the abuser or the abused leave the house, at least temporarily, and that the one being abused always have an emergency plan.

One of the final steps is

when the abusers meet with other abusers and finally understand and accept their problem. Not all marriages are saved, but many are, and the couples go on to live in peaceful, loving homes.

Jewish people do abuse their spouses, Jewish people in Indianapolis do batter their loved ones; that is a fact, not a myth. It is also a fact that there

is help, there is shelter, and there is a way out — both for the abused and the abuser. It is time people talk about it, it is time the rabbis talk about it, Percher said, because it is a real and happening problem. The vicious chain of batterers can be broken because there are people in this city just waiting to offer help.

Lisha Modesitt to be bat mitzvah

Lisha Renee Modesitt will become a bat mitzvah in services Saturday, Nov. 26, at the Indianapolis Hebrew Congregation.

Lisha is the daughter of Michelle and Mark Modesitt. She attends Center Grove Middle School where she is involved in band, drama, Girl Scouts, Sunbeams, Trojans against Drugs, and Pep Band. She is a graduate of the BJE Hebrew school and the IHC religious school.

Her maternal grandparents, Essi and Lewis Katz, and her paternal grandparents, Rosemary and Dale Modesitt,



Lisha Modesitt

will attend the service. There will also be out-of-town guests from Chicago, Michigan, and Massachusetts.

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NORM WEISMAN



FLASH! Chuckles! He said, "My hair will be white as long as I live — and hers will be black as long as she dyes! ... and ... America is a place where we jump traffic lights to save seconds, and wait patiently for hours on the first tee! ... and ... Hear about the Democrat and Re-

publican congressmen and their recurrent nightmare dreams? They dreamed that all the money they are spending is their own! ... and ... Nicest thing about dictating a letter — you can use words that you don't know how to spell!

FLASH! Congrats to

popular Phillip Lande (Alex and Ann Lee) who tied the knot with lovely Cheryl Lynn Bell last weekend. The wedding took place at IHC. Mazeltov to the Lande and Bell families!

FLASH! Congrats to Wendy Jacqueline Lieber (Ron and Ann) who will become the bride of Eyal Lingher, of Israel, later this month. The wedding will take place at IHC, with dinner served at the Marott. Mazeltov to the Lieber and Lingher families!

FLASH! Elections! Ronald Popp, president of Roger Popp, Inc., elected as Second Vice President of the National Industrial Glove Distr.

... Mark Fineberg, Fineberg & Fineberg Assoc., president of Builders Assoc. of Greater Indianapolis. Good luck to you guys and a successful term!

FLASH! Just for laughs: In 1974, a delegation of magicians flew overseas. Many people reported seeing "flying sorcerers!" ... or ... Honesty is the best policy except when trying to collect on your insurance policy! ... or... Hear about the health club that installed an indoor coin-operated jogging machine? They wanted to give their clients a run for their money!

FLASH! November is the happy birthday month for

Lea Frankovitz and the Frankovitz clan! Lea and daughters Shelly and Sandra, brother-in-law Ronnie Gurvitz, and Herb Frankovitz all have birthdays in November. And Herb also celebrates his anniversary on his birthday. Special birthday greetings to all the Frankovitz-es!

FLASH! A wonderful evening is planned by IHC for Sunday, Dec. 4, starting at 6 p.m. It's the "brisket and boards" dinner and mystery play that the audience is asked to help solve. It's a who-done-it show — don't miss it!

FLASH! Tee-hees: The fellow said his dad was an exporter, and he used to work for Amtrak! ... and ... The woman said, "All I am looking for in a man is kindness and understanding. Is that too much to expect of a millionaire?" ... and ... Most welfare workers are 100% willing — 50% are willing workers and the other 50% are willing to let them! ... and ... A lady got a look at her shadow on Groundhog Day and predicted six weeks of dieting. (Aspirin diet — spill a bottle of 100 aspirin tablets on the floor and pick them up, one at a time!)

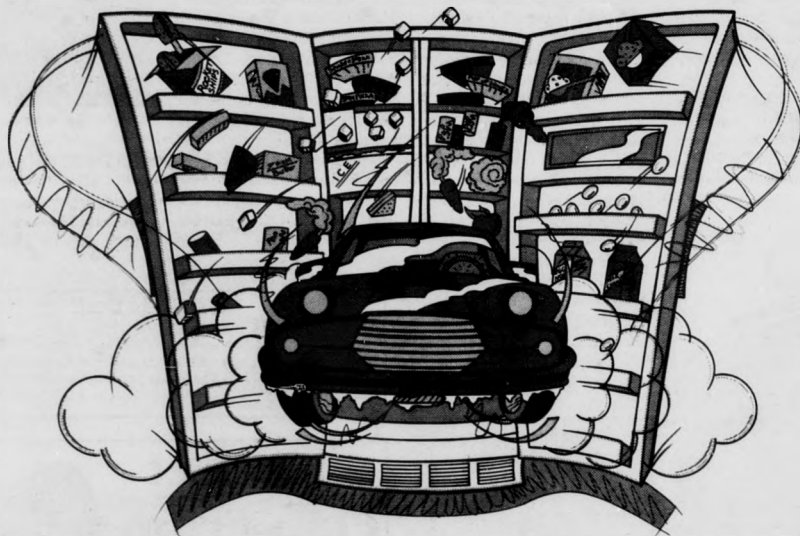
FLASH! Here's a lulu that will bowl you over. It happens every Sunday morning at the B'nai B'rith Bowling League. Mike (dad) and Moe (dad) and Moe's two sons, David and Myron, all Silvermans, bowl on the same team and also are sponsors of the team. The name of the team (ready?) is "Mispacha and Friends." (Mispacha means family) The friends on their team are Don Siegel, Dave Gelman and Larry Bergman, all good bowlers and swell guys.

FLASH! Congrats to Pauline Kaseff who celebrated a special birthday last Saturday afternoon at a lovely luncheon at Chateau Normandy. Hosting this delightful event were her charming daughter Jeri Smith and daughter-in-law Rachetta! Jeri lives in Northbrook, Ill. (Chicago), and Rachetta lives in Indy. An interesting video was presented with pictures of Pauline as a baby to the present time. Also, tickling the fancy of the ladies at the tables was a male stripper. Happy birthday, Pauline, and many more to follow!

FLASH! The NFL (Not For Ladies) Men's Club meeting last week had a wonderful speaker, Ellen Katzman. She spoke of her most interesting trip to Russia, and sto-

Continued on page 8

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Cahns seek roots, visit branch, Zukermans visit sprout

By GISELA WEISZ
255 5019

MEMORIES OLD AND NEW: Peter Cahn was 5 years old when he and his parents left Germany. Recently he and his wife, Susan, journeyed to



Peter's birthplace looking for remnants of an earlier, happier life in the small West German town, Witten. Among the faint mementoes in the town, they saw a plaque on a wall stating a synagogue had stood there that was demolished during Kristallnacht in November 1938. "Kristallnacht" refers to the night when hundreds of Jewish places of worship were demolished and the glass shards on the sidewalk reflected the flames of the burn-

ing synagogues as if they were prisms of one continuous gigantic crystal covering the ground.

The Cahns met a young man, Sigfried Pape, who expressed great pleasure in making their acquaintance. Pape is a city planner now doing research for a book. He wants to write about and follow the fate of the Jews who lived in Witten — what became of them; how the Holocaust broke into their lives; and where the survivors of Witten — if any — reside today.

Following the trip to Germany, the Cahns went to Amsterdam, Holland. Here, they looked up a cousin of Peter's father, whose name is also Cahn. As it turned out the only European remaining relative of Peter Cahn has a new, post-war family. His three grandchildren are approximately the same age as Peter's three sons and, by coincidence, they plan to follow similar professions as the American Cahn boys. The

young Cahns on each side of the Atlantic got in touch with each other and agreed that the two distant branches of the family will meet and become acquainted with one another in the future. The first date is already set for the two oldest Cahn boys from each family to spend a short vacation together.

A post script to this journey: Peter Cahn received a letter from a Witten schoolgirl, a stranger. He said she asked him to give her his views and to recommend how she and her generation should view and remember Kristallnacht.

VANGUARD GIFTS DINER: There was a dinner at the home of Ann and Charles Larman on Nov. 14 for the Jewish Federation. The after dinner speaker was John Loftus, the former trial attorney for the Justice Department's Office of Special Investigations — the government's agency that hunts Nazis in America. The fundraiser event, catered by Thomas Caterers, entertained 57 guests.

IT'S A GIRL!: Congratulations to Rozzie and Milt Bohard. They became grandparents on Oct. 27. Their son, Jeff, and his wife, Barbara, are the new parents of a daughter, Rachel Elizabeth, born in Granger, Ind. The baby's sister is Katie, 2.

HONOR: Herman Bernstein, member of the Monument Masonic Lodge on Nov. 22 will receive his 50-year award for his faithful service as a Mason. Congratulations!

PSYCHOLOGICAL: A group of women — all independent psychotherapists — offer comprehensive mental health care, sharing one office. They work together, each having expertise in a different facet of the profession. Barbara Bailey, Susan Cahn, Dr. Barbara Herman, Sue Harper, Cathy Mendelson and Dr. Jerry Smith are the working psychotherapists and Dr. Dennis Rhyne, the only male in the office, offers medical evaluations. The office is at 1251 West 86th St.

CELEBRATION: Fay

Klezmer did it, Bee Reck did it and Fran Bernstein, Shirley Goldfarb and Rozzie Bohard did it together. They all greeted Ann Bryan in song and poems on her 70th birthday.

On Oct. 23, the daughter and daughter-in-law of Ann, Sheila Tamler and Marlene Leeds, gave a luncheon for 60 of Ann's friends in the Chateau Normandy. Happy birthday and congratulations!

GRAND BABY: Jody Stoner became a grandmother this year. The baby's name is Michael Stoner Zemel. He is the son of Drs. Madeline Stoner Zemel and Larry Zemel. The other grandparents are Mr. and Mrs. Murray Zemel, Brooklyn, N.Y. The child received his Jewish name after his departed grandfather, Morris Stoner: the name is Moishe Meir. Congratulations!

ITALIAN HOLIDAY: In October Rosita and Allan Zukerman visited their daughter, Marisa, in Italy. Marisa Zukerman, sponsored by the University of Michigan in cooperation with the University of Wisconsin, was accepted for a six month study of art in Italy. She is one of a number of young people housed in a villa of Florence. They study the works of Michelangelo, learn about the lyrics of Dante and visit well-known examples of architecture in Florence. Last month, taking time off from her studies, Marisa went touring a few days with her visiting parents. They rented a car in Milano and together visited Lugano, Switzerland, Venice and Rome and, of course, looked around in Florence. Marisa will be back in the states at the beginning of next year.

Jennifer Schoen becomes bat mitzvah


Jennifer Schoen became a bat mitzvah in services on Saturday, Nov. 19, at the Indianapolis Hebrew Congregation.

Jennifer is the daughter of Caren and Bob Schoen. She attends Carmel Clay Junior High where she is co-captain of the volleyball team, an all-star softball player, and was chosen by the Babe Ruth

Commission as one of the top 10 tournament players.

Her maternal grandfather, Ted Moskowitz, and her paternal grandmother, Evelyn Schoen, attended the services. There also were out-of-town guests from Boston, Chicago, California, Michigan, Florida, New Jersey, Missouri and Canada.

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fectively reflects radiant heat like a mirror reflects light. Various tests done by federal, state, and university labs show that adding a radiant barrier to R-19 insulation will significantly reduce the cost of heating and cooling. Test results published in a report from the Department of Energy in July 1986 found adding a radiant barrier to R-19 insulation in the summer produced an energy saving of 17%. Various tests confirm that the use of a radiant barrier does effectively reduce the cost of heating and cooling your home.

Eagle Shield Inc. has single handedly doubled the industry wide sales volume of attic radiant barrier products, according to the June 1988 issue of Energy Design Update.

Self help crafts gift give future

Looking for an unusual gift? How about cowbells from Thailand, or an entire scale of bamboo marimbas from Indonesia? Perhaps a rosewood box or a gorgeous alpaca sweater? Whatever your taste, it is likely you will find satisfaction at Global Gifts, a new shop located at 79th and N. Michigan Road.

Global Gifts is a project of Selfhelp Crafts, a non-profit program started by North American Mennonites to offer artisans in underdeveloped countries a market for their traditional crafts. The store operates with the concepts that all people deserve the opportunity to work for a living. Third World artisans are very skilled, but few of their own countrymen can afford to buy the beautiful handcrafted work.

The buyer representative determines from the craftspeople what a fair wage would be in his or her country. From that base, each item has cost of shipping, warehousing and overhead added to it. But, since stores, as well as warehouses, are volunteer-staffed, no profit is necessary. Costs are therefore low to the U.S. customers, while the benefits to the artisans are fair and reasonable. Therefore, when you buy a gift from Selfhelp Crafts, you're buying a gift that "gives twice" — once to the buyer and again in its monetary return to the producer.

Looking back

One Year Ago — Rabbi Chaim Fischweicher announced he would be leaving B'nai Torah Congregation to pursue his interest in the American legal system by obtaining a law degree.

Ten Years Ago — Rabbi Dennis Sasso of Congregation Beth-El Zedeck was named an associate in the faculty of religion at IUPUI.

Twenty-five years ago — Mrs. Charles (June) Fisch was honored with the bouquet of the week for her contribution to and outstanding performance in community service.

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This week's bouquet goes to Sylvia Blain. Mrs. Blain is an outstanding administrator at the Hebrew Academy; she's deeply committed to the Jewish community, and she is a wonderful wife and mother.

Sylvia was born in Rochester, N.Y., which is where she met her husband Michael, who was a student there. Michael and Sylvia have been married for 32 years and have three sons, Zvi (Mark), David, and Daniel. They also have five grandchildren.

Sylvia has been an administrator at the Academy for 15 years where she is in charge of all physical facilities, bus programs, lunches, and employees. She is a life member of Hadassah and the Council of Jewish Women. She just completed her term as a board member at the Jewish Family and Children's Services, she is a member of ORT, B'nai Torah and Beth-El Zedeck, and both



Sylvia Blain

congregation sisterhoods. Sylvia is also intensely involved with the Jewish Community Center.

Her hobbies are exercising, walking, and dancing. She also loves to cook, entertain, and travel — especially to Israel.

One of the biggest compliments comes from Mr. Blain: "Sylvia is a wonderful wife!"

Esther Andich taken by death

KOKOMO — Esther Giller Andich, 82, Kokomo, died Sunday, Nov. 13. Services were held on Thursday in Temple B'nai Israel. Hodgson Funeral Home, Rock Island, handled the arrangements.

Mrs. Andich had taught French in Detroit Lakes, Minn. She was a graduate of the University of Wisconsin. She was a member of Hadassah,

Indianapolis. Memorial contributions may be made to Temple B'nai Israel.

Mrs. Andich was the widow of Irving B. Andich, a distributor for The Indianapolis Star for 40 years. Survivors: sons, Marshall E. and Richard G. Andich; sisters, Ruby Coddon and Sadve Giller; two grandchildren.

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'42nd Street' near-perfect

If a critic could get away with only one word for his review the presentation at Beef & Boards Dinner Theatre would be the column in which



to do it. The show is "42nd Street." And the single word is GO.

Not since "Chicago" has Beef & Boards presented such a fantastic array of talent on stage. This show is absolutely fabulous. If "42nd Street" is not the most expensive production at B&B it sure looks like it. The sets and lighting by Michael Layton are magnificent. The costumes by the one and only Livingston are stun-

ning. The five-piece orchestra directed by Richard Laughlin got little if any rest, but they were superb. Director Robert D. Zehr and choreographer Michael Worcell should swell their chests with pride for a show more than well done, as close to perfection as possible.

This toe-tapping musical features songs like "Shadow Waltz," "You're Getting to be a Habit With Me," "We're in the Money," "Lullaby of Broadway," "Shuffle Off to Buffalo" and the inevitable "42nd Street." Every single one of the cast deserves mentioning and I most certainly shall try.

The two leading women were outstanding. Kathleen Conry was splendid as the aging talent Dorothy Brock. Her comedic timing was perfect. Miss Conry surely brought more to this character than was written. And Melodie Wolford as Peggy Sawyer, the chorus girl in her first show, was exquisite. Her per-

formance was sparkling and fresh.

Douglas E. Stark played the part Warner Baxter did in the film. As the producer/director of the play within the play Stark showed his experience in making a stereotype person believable. The Dick Powell role went to Bruce Moore whose dancing was much more than anything Mr. Powell achieved. This "juvenile" was just another example of the many fantastic triple-threat performers in this show.

Funny Norma Crawford and Brian Horton played the writers of the show who wrote themselves into it. Big Dan Scharbrough played the sugar daddy who put up the money. A subdued Doug Holmes played the hapless lover. Glen Leslie portrayed a number of roles and was a standout in the chorus. The ladies were all beautiful and talented. Angela Donahue, Barbara Early, Julie Graves, Sherry Santillo and Elizabeth Ward show off their attractive legs as well as their toe-tapping feet.

Worcell, Doug King, and Mark Heflin added greatly to the best of talent in the chorus. If I have left any member of the cast or crew out, I greatly apologize. Everyone contributed, hearts and soul, to this fabulous production. Their results are an overwhelming success.

Be spoiled. See the best. Attend "42nd Street" and strut down the boulevard of entertainment at the Beef & Boards Dinner Theatre.

Norm Weisman

Continued from page 4
ries that you do not read or see on TV. Ellen is the assistant director of the Center and does a great job. She received a standing ovation and deservedly so! Come back, Ellen!

FLASH! Congrats to Adam Todd Wachter (Nancy and Al), who became a Bar Mitzvah at Beth-El Zedeck last weekend. Grandparents, great-grandparents, parents, family and friends were very proud of Adam and his accomplishments! Mazeltov to all!

FLASH! Beth El Zedeck's Men's Club will have a free night on Sunday, Dec. 11, for all paid-up men clubbers — a delicious dinner and special evening speaker, Billy Knight of the Indiana Pacers organization. Don't miss this special free membership night and call your reservation into the office.

FLASH! (Reminder service) All the NFL Men's Club members: Remember to attend the special Hanukkah luncheon on Wednesday, Nov.

30! ... FLASH! Love this! The fellow said he's been mowing his lawn for months and has been looking forward to winter. Winter is nature's way of freezing your grass off! ... FLASH! Norm's philosophy of the week: You are not tempted because you are evil. You are tempted because you are human!

FLASH! More November birthdays: Celebrating are Mae Klapper, Bill Farber, Hannah Donner, James Gershtle, Ida Clayton, Michael Gradison, Esther Goldberg and Larry Weinberg. Happy November anniversary to Stanley and Claudia Talesnick and to Harriet and Jim Mossler! Enjoy, enjoy, all you birthdayites and anniversary couples!

FLASH! "I've come to pay that bill I've owed you for so long," said Jones. "That letter you wrote me would get money out of a stone! How did you think it up?" Replied his creditor, "I didn't. I selected the best parts from letters my son sent me from college!"

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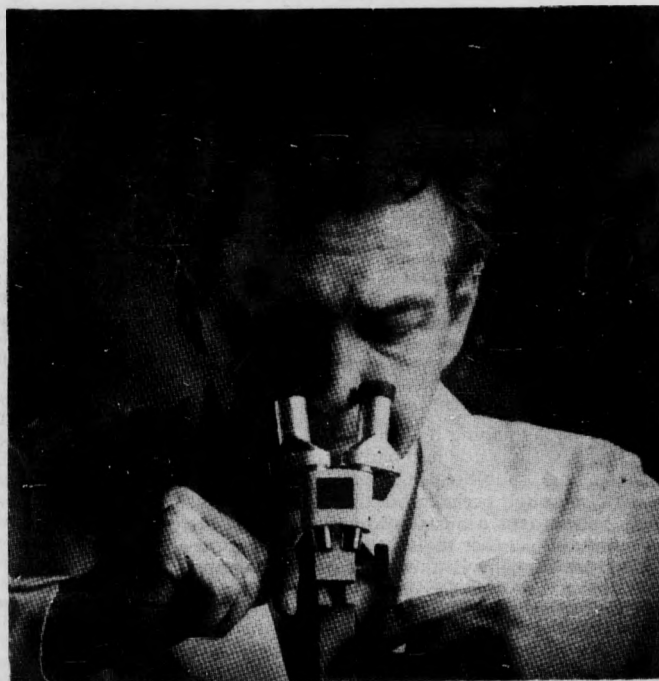
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Change in Law of Return

The frontal assault on Likud and Prime Minister Shamir which the American Jewish Community is launching to avert any change in the Law of Return is a massive one, and hopefully will prove successful. What was most evident at New Orleans was the unanimity of the delegates. Whenever some new announcement of the plans was made, there was not one voice raised to take objection and present another approach.

No instance like this in American Jewish life in recent decades can be compared to this gathering of forces, continuous conferring, announcement of changes and additions in the plans almost hourly. It kept the situation at white heat.

Yet working only by direct action may be putting all eggs into one basket.

The mainstream Orthodox rabbis in America also are opposed to any change in the Law of Return, on the grounds that it unnecessarily divides the Jewish community and the issue should be divorced from politics. This is the opening that can be employed to win over Mr. Shamir. Its value is that it gives any politician the opening he needs to do something that otherwise is so explosive that it will destroy him and his party.

Since the Rabbinical Council of America's leaders, although perhaps not the organization as such, believe it is a mistake to split the diaspora on the question, does that not indicate that someone at the very top in their hierarchy of leaders goes along with that decision? And that someone ranks no lower than does the rabbi who leads the hassidim who are behind the attempt to change the law of return. Anyone conversant with religious life in America knows that the mainstream Orthodox refer important questions such as the one facing the Orthodox on this issue to a certain rabbi in a New England city for his views. If that is so, and we are constrained to believe that it is, then this is an angle which the organized diaspora Jewish community is overlooking.

In other words instead of the non-Orthodox pitting themselves against the ultra-Orthodox, which means they carry no weight, if one powerful segment of the Orthodox can be shown to be opposed to the view of another powerful section of the Orthodox, then the chances that any action on the Law of Return will be diverted are that much greater.

So this is an approach — that could be more successful than the direct one now being employed.

But the direct one should not be abandoned. It shows a diaspora united as almost never before on an internal issue and that in itself is important.

We can assume that Mr. Shamir is looking for a way out.

There is another way and that is one of the possibilities — Labor agreeing to join in a coalition with Likud, thus destroying the power of the Orthodox through its 18 seats in the Knesset which precludes either Labor or Likud from rule without them.

So the battle is on. When history is written and this phase is recorded, it will show the height to which the hassidim have risen in modern Jewish life.

Continued on next page

You have to be here in New Orleans to see how Jews can be aroused when they feel other Jews are seeking to deprive them of their Jewish rights. In all the some 30 or so General Assemblies we've covered, since the days of Sidney Hollander and Stanley Meyers, we've never seen as much intensity and also unanimity as on the anticipated advent in Israel of an action that will set Reform and Conservative Jews on a basis where they are deprived of their Jewish rights — in this case, in the Law of Return. The emotion boiled over and the air was tight with resentment as the Council of Jewish Federations discussed what tactics it would employ to forestall the action which Israel was about to take which would bar from automatic citizenship those who had become Jews in conversion ceremonies under Reform and Conservative rabbis.

Obviously it was not a question of the few such converts who would be making aliyah, but the fact that a wedge was being driven between the Orthodox on the one hand and the other major wings of Judaism on the other.

When Jews are aroused they can reach new heights of oratory and the ballroom at the Marriot Hotel saw declamations such as we've rarely encountered before.

From Shoshana Cardin, immediate past president of the CJF and from Mendel Kaplan, of South Africa, the new chairman of the board of governors of the Jewish Agency, came outrage and almost fierce determination to prevent the Knesset from breaking apart world Jewry.

From the floor there was not the least unwillingness to bring to bear every canon within the armament of the organized Jewish communities of America, only some points of procedure were in question. The delegates were united as never before.

The Rebbe — Menachem M. Schneerson — was mentioned several times by name as the one responsible for making possible a change in the Law of Return, and this probably is the first time he has been publicly challenged by the national Jewish community.

Although the sessions here are of American Jews, that world Jewry is similarly up in arms

could be not lost as Kaplan, who incidentally is an orator of the likes of Stephen S. Wise, emoted with force on the travesty that was about to be enacted in Israel. When we had a chance to discuss the question with Moses Feuerstein of Massachusetts, a former president of the Union of Orthodox Jewish Congregations of America, and suggested that they, too, should have joined almost every other American Jewish lay and religious organization in the statement calling on Israel to avert the "catastrophe," he contended that this would split the centrist Orthodox community apart. A number of leading Orthodox rabbis have called on Israel not to take the final step, and these are leaders who command respect in Orthodoxy.

As at any GA, which is like a homecoming, you greet those you meet year after year, and that aspect of GAs is not lost as you see the hugging and hand-shaking in the halls and lobbies. We, too, participated. We flew from Atlanta with Lew Weinstein, of Boston, who is the past president of the CJF and who doesn't miss a GA, and then shook hands with Jerold Hoffberger of Baltimore and Max Fisher and Ray Epstein of Chicago, all past presidents, who went on to top roles in the Jewish Agency. There was Rabbi Irwin Witty, with whom we have an additional relation, since it was in his congregation in Toronto that the girl our son, Ben-Zion, married — Malka Nemzoff — and her family worshipped. He is a veteran of the GAs from way back.

We greeted Rabbi and Mrs. Marc Liebhaber, whose article we reprinted in this "chair" two weeks ago from his American Jewish World of Minneapolis, and Lou Solomon, who preceded the present federation director in Indianapolis and is now in Chattanooga. We were guest for dinner of Sylvia and Leonard Gerson of New Orleans whose acquaintance we made through the American Association of Ethiopian Jews and who were leaders in the fight which finally led to the breakthrough, after years and years of hard work, known as Operation Moses, and which brought 10,000 from the dark ages into the sunlight of Israel. Then there was the project in which our readers participated about 10 years ago in a campaign to raise \$10,000 to purchase a tractor

Continued on page 8

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An aroused U.S. Jewry takes on ultra Orthodox

As the American Jewish community mounted its largest combined challenge ever on an Israel action — a contemplated change in the Law of Return — a development in Israel were it to materialize would overcome the problem. That development was the chance that Mr. Shamir and his Likud party might not have to rely on the votes from the ultra-Orthodox in order to win control of the Knesset and form a new government. Labor leaders early this week were talking of the possibility of joining a Likud government provided certain ministries were headed by Labor.

This new development came after the most prestigious U.S. Jewish delegation, headed by Max Fisher, Morris Abram and Shoshana Cardin flew to Israel over the weekend for a scheduled meeting with Shamir. They were mandated by the Council of Jewish Federations at its annual General Assembly in New Orleans last week to press Shamir to remove the projected change of the Law of Return which his Orthodox political allies were demanding from the political arena.

In addition to the approach to Shamir, a national campaign for as much as a million petitions was launched at the sessions in New Orleans.

The strongest of American national organizations, the Council of Jewish Federations, the United Jewish Appeal of both the U.S. and of Canada, AIPAC and NACRAC and the Keren Hayesod, the counterpart of the UJA in Britain and elsewhere all were joined in the challenge of the Orthodox parties demanding that only those who were converted by Orthodox rabbis will be admitted to automatic citizenship were they to make aliyah. The non-Orthodox majority in the world assert that such a step by Israel "disenfranchises" them. At New Orleans, private and public sessions concerned themselves for day and night with plans of action to avert what was believed to be inevitable in Israel. Speaker after speaker denounced such a step.

Earlier every important national Jewish organization, except those that are Orthodox, denounced the contemplated action in Israel. The centrist Orthodox leadership has let it be known that they are opposed to making the Law of Return a political football, but they did not join in the statement of the 21 national organizations.

At New Orleans for the first time the Lubavitcher Rebbe, Menachem M. Schneerson, was severely criticized by name at a number of sessions. It was the decision of the Lubavitch to enter into the recent election in Israel and to support the ultra-Orthodox parties that made the difference as far as the change in the Law of Return is concerned.

Meanwhile in Israel demands for electoral reforms which would eliminate the possibility that now obtains whereby the small parties can win their demands even though they hold only a relative few seats in the Knesset has led to at least one demonstration in which tens of thousands participated. The religious parties won a record 18 seats in the recent election and both Likud and Labor need their votes since they won only 39 and 38 seats respectively, far short from the 61 needed to control the Knesset.

Change in Law of Return

Continued from prev. page

At the GA, the point was made time after time that since the issue of Who is a Jew has torn the community apart from 1971 when it first thrust its head into the open, therefore even if the battle is postponed at this point, it will continue to divide the community because it is to the Orthodox an issue on which there is no compromise. That is mistaken reasoning. It is stating that the Jewish community — all its elements — will be the same in the decades ahead as it is today. That is like saying that the Jewish community and its religious situation is the same today as it was 50 years ago, at which time we all recognize that Orthodoxy in the U.S. was on the run.

In any event, the one battle — if not the war — is before us at the moment, and whichever way the decision goes, that sets the agenda for the years ahead.

4 alleged fascists retain positions

NEW YORK — Four of the seven of the Republican Heritage Groups Council, the ethnic outreach arm of the Republican National Committee, who were believed to have been fired when their connection with fascist bodies was disclosed, are still holding leadership positions, an op-ed article in The New York Times has disclosed. They are Florian Galdau, an ally of the late Archbishop Valerian Trifa, Radi Slavoff, the Washington representative of the Bulgarian National Front, Phil Guarino, associated with the ill-reputed P-w Lodge of Italy, Laszlo Pasztor, who worked as an embassy official in Berlin for the pro-Nazi Arrow Cross Government and Nicolas Nazarenko, a squadron leader of a Cossack unit in World War II under German command.

Austrians reject blame in drama

VIENNA — It was close to pandemonium at the premiere of "Heldenplatz," a play accusing Austrians of being anti-Semites and Nazis. Most of the audience of 700 jeered the cast, the author, Thomas Bernhard and the director for 45 minutes during the four-hour performance. In the play, a Jewish professor who fled Austria after the Nazi takeover in 1938 returns to find it even less tolerant than when he left. He commits suicide and his family remains to lament the state of the nation 50 years later.

Russian Jews o.k. to join Congress

MOSCOW — In another move to appease Jews, Kremlin officials have agreed to permit Russian Jews to participate in activities of the World Jewish Congress. East European countries have permitted this kind of involvement with Jews of the world, but this newest concession will make the first time that Russian Jews can be represented in world Jewish organizations.

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That is revealed on TV

Tough on Pollard because won't squeal on U.S. Jew

By JEAN HERSCHAFT

NEW YORK — The angle in the Pollard case known in the Jewish community, but not published anywhere in the non-Jewish press, that the U.S. believes that Jonathan Pollard was working with a U.S. Jewish leader in his spying for Israel made it across America as the TV program 60 Minutes brought that fact into the viewers' homes.

Pollard believes that he was given such a tough sentence — life — because he denied that there was any American Jew working with him. The U.S. district attorney who prosecuted Pollard denied this allegation, and stated the severe sentence, one not asked by the government but handed down by the judge, was because of the nature of Pollard's damage to the U.S. defense department, details of which he said he was unable to make public. He also denied charges by Mrs. Pollard that she was being refused medical treatment, asserting that she was making such a case in the hopes it would lead to her early release. She did not say on the air that she has lost 60 pounds suffering from a stomach ailment, but stated that she was not receiving treatment for her illness, to which the U.S. attorney responded that she had been seen by the best doctors available, but refused to accept their advice.

Pollard, in a prison interview conducted by Mike Wallace, accused the U.S. of

pressuring him to name a Jewish Mr. X, whom it claimed directed him to secure specific papers in his spying for Israel. Pollard stated that he was given a list of some 50 American names, mostly Jewish, to check if any one name was involved in spy operations for Israel, declaring that medical help for his ailing wife in another prison facility would be withheld if he did not cooperate.

Anne Pollard, interviewed at another prison facility by Wallace, declared, "It's like a concentration camp here," at the same time complaining that she was not receiving medical attention.

Pollard attorney Alan Dershowitz, Harvard law professor, also on the telecast, supported, Pollard's accusations, while the federal prosecutor who won the guilty verdict against Pollard vigorously denied both Jonathan and Anne Pollard's charges against the government.

"The U.S. government did not pressure nor present Pollard with any list of names to identify as spies, nor did the U.S. withhold medical attention from Mrs. Pollard," he asserted. It sent her to one of the best hospitals in the world for medical treatment, he countered.

Dershowitz charged that the life sentence imposed on Pollard was too severe and not in line with other U.S. cases involving much more damage to the U.S.

Shamir and Bush to meet in March

WASHINGTON — Prime Minister Shamir is expected here next March to pay a visit to President Bush, assuming that that is the way

the unsettled political situation in Israel materializes.

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Ethiopia gets arms, Israel the Falasha

PARIS — Some hope for the remaining 15,000 Ethiopian Jews separated from their relatives in Israel was seen as Jeune Afrique, the French weekly of African affairs, reported that there was an exchange by Israel of arms for Ethiopia's Jews in the offing.

The news account said that the two countries, which do not have diplo-

matic ties, have maintained military and trade links. Ethiopia sells coffee and leather goods to Israel in exchange for preserves and liquor.

Jeune Afrique added that Israel was hoping to train the Ethiopian Jews to be sent to Black African countries as military, technical and civilian advisors.



NEW MRS. AMERICA — The new Mrs. America is Jennifer Kline, from Minnetonka, Minn. who won more than \$100,000 in cash and prizes in the contest in Hawaii. The 22-year-old model is married to auto dealer Rick Kline, and has appeared in several TV commercials, and in Vogue and Seventeen magazines.

Youthful gang nabbed by police

HAIFA — That Israeli youths are not too much different from youths elsewhere was shown as a gang of teenage motorcyclists, mainly sons of well-to-do Mount Carmel families, were arrested on charges of theft and burglary. Eleven Israeli youths were charged with 45 cases of theft of cars and with breaking into vehicles and shops.

Arab workers stay on jobs

JERUSALEM — The intifada shows little signs of weakening, yet the Arabs from the territories are continuing to work in Israel without interruption. Only when there are curfews imposed by Israel or the intifada declares a general strike is there a falloff from the 95 percent average of workers at their jobs.



Cynthia Ozick

variety of publications. Her first novel was *Trust*, followed by *The Pagan Rabbi*. Five years later, her *Bloodshed and Three Novellas* appeared, and in 1982 she published *Levitaton: Five Fictions*.

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Brunner extradition asked by Waldheim

DAMASCUS — Before President Kurt Waldheim of Austria left Syria on his visit to Arab capitals and to Turkey, he asked President Assad to extradite Nazi war

criminal Alois Brunner, according to reports. He also called on Israel to withdraw from Arab territory, including the Golan Heights.

Ozick as Mystery Person solved by two Hoosiers

The two readers who have won most of the mystery person contests — Joyce Levi, of Indianapolis, and R.L. Setty Jacoby, of Kokomo, Ind. — both identified the current mystery person as Cynthia Ozick.

The first clue that she is "an important Jewish writer" certainly is warranted.

Her book, *The Pagan Rabbi*, won the 1972 National Book Award and the Jewish Heritage Award (second clue).

The third clue, that her works have dealt largely with Jewish life, led at least one critic to remark that although she writes in English, her work has more in common with that of Hebrew and Yiddish writers.

The fourth clue to the effect that her fiction has appeared in most major magazines, as also her non-fiction work, cannot be disputed.

A graduate of New York University with a masters degree from Ohio State, her short essays, criticism and reviews began to appear in a

Palestine state plan backfires

Although countries such as Russia, Egypt and China have recognized the Palestinian state declared by the Palestine National Council at Algiers, it became clear with each passing day that the PLO had missed the boat and their much advertised plan to put Israel behind the eight ball had flopped.

The U.S. and the western nations which the PLO had hoped to win to their views took a dim view, and so publicly stated, of the inadequate and often contradictory aspects of the decision taken at Algiers.

Israel, of course, called the plans for a Palestinian state a farce, and by the week's end, even Yasser Arafat and his cohorts must have realized that their hopes for winning support had fizzled. The PLO plan failed to offer Israel any security and while accepting UN resolutions 242 and 338 so circumscribed them that they were rendered valueless as far as Israel was concerned.

From Israel came a sigh of relief as the world turned almost a deaf ear to the Palestinian long-awaited decision. The plan was so full of loopholes that Israel did not have to do much more than issue one rejection, which more or less followed those by other nations of the west.

The New York Times summed up what is probably the general reaction to the PNC declaration as its lead editorial concluded that "The Algiers meeting, regrettably, becomes another wasted opportunity in a frustrating quest for peace".

5 teens nabbed for vandalism

SAN DIEGO — Five teens are under arrest for vandalism at a suburban San Carlos synagogue and someone may win the \$5,000 reward offered by the ADL. Two more arrests are expected, and three of the five are girls.

Swastikas, anti-Semitic slurs and pornographic items were spray-painted on the walls and stained-glass windows of the synagogue.

Three of the 16-year-olds were identified as skin-

heads by their hair or lack of it.

Civic groups pitched in to clean the walls.

None of the five seemed to understand the seriousness of their actions.

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Chosenness seen as lovingly imposed challenge

By JAMES PONET

The Book of Genesis is driven by the dynamic of choice and rejection. Abel's gift is recognized; Cain's is not (4:4-5). Noah passes



muster while all other families are doomed. Isaac carries on the patrimony while Ishmael is exiled. Jacob dislodges Esau and shamelessly dotes over Rachel while overlooking her "weak-eyed, love-hungry" sister, Leah, with whom he fathers seven children. Leah, always excluded from her husband's affections, bequeaths her hurt to the children, all of whom are supplanted by Rachel's son, Joseph.

There is a paucity of chosenness in Genesis, a scarcity of love. Sarah knows she must drive Ishmael from the homestead in order for Isaac to have space to grow. And Rebecca knows she must choose sides in the battle of her twins. This pyramidal view of family and social life spills over into — or is itself a product of — Biblical theology. God chooses Israel from among all other nations (Exodus 19:5) and Israel is obligated to choose the Lord from among all the other gods (Exodus 20:3-5). The Chosen nation and the Chosen God dominate each other's horizon. In the drama of their love and betrayal (In the Biblical equation idolatry equals adultery.) other nations (and other gods) are merely foils.

But the Bible does not completely accept this closed state of affairs. The pained voice of the spurned and rejected outsider bursts through the placid narratives of choice and rejection. No lament in the Bible conveys more effectively the lonely anguish of the excluded one than Esau's words upon learning that his father has already given his blessing of priority: "Have you only one

blessing, father? Bless me also, father!!" (27:38)

The prophet Amos sought to envision a choosing that did not require an equal and opposite spurning. He taught, "Only you have I known among the families of the earth and therefore will I punish your iniquities" (Amos 3:2). But the choice, according to Amos, did not render the Israelites utterly incomparable, the envy of humanity. "Are you not like the Cushites to Me, Children of Israel, says the Lord? Did I not bring the Israelites up from Egypt, Philistines from Kaphtor, and Aram from Kir?" (Amos 9:7)

Amos seeks to share the mantle of chosenness. But if everybody is chosen (Today we would say "special"), then, in a sense, no one is chosen. Does not the chosen one, by definition, require the ignored one, even as the rich require the poor in order to appreciate their wealth?

Does not the prophet, Malachi, state the normative view when, in answer to the question "How have You shown us love?" he responds, "Esau is Jacob's brother, yet I have accepted Jacob and rejected Esau. I have made his hills a desolation, his territory a home for beasts of the desert" (1:2-3).

Is love inherently exclusive? Does God reveal His love of the Israelites by battering the Egyptians and spurning other peoples? While the Bible allows this implication, the midrash envisions a God who anguishes over the suffering of the Egyptians. Nonetheless, anguish is one thing and covenantal selection is another.

How are we to reconcile our traditions of universal quality, the portrayal of humanity as the children of Adam, with our traditions of elitist separation?

More to follow.

By JAMES PONET

We cannot afford to forget that our classic texts — Bible, Midrash, Talmud and Siddur — are infused with the notion that the Jews are the selected of God. We must acknowledge that in spite of Reform Judaism's 19th century effort to recast chosenness as "election and mission," and the 20th century surgery performed by our only American Jewish philosopher, Mordecai Kaplan, who brought John Dewey's theory of democracy and education into the House of Study, chosenness still infuses our psychology and our politics. As Catholic sociologist John Cudihy has pointed out, the use of the term "self-hating" Jew as a label, say, for a Jew become Quaker, Unitarian or Catholic, reflects a disbelief that a Jew could actually find another religious tradition attractive on its own terms.

Chosenness functioned traditionally as a guiding concept by linking together the themes of Election, Covenant, Mission and Ultimate Vindication. (See Milton Steinberg's American classic, *Basic Judaism*, pp. 91-96.) While Election, as described in the Bible, may initially have been arbitrary, God's choice of Noah, Abraham and the Israelite people was not to be understood as an end in itself. Noah was not rewarded, but rather burdened with the role of saving humanity. Through him God established the covenant of natural law with humanity (9:9, and see Maimonides, *Law of Kings*, chapter 9.) Abraham was God's vehicle for bringing blessing to all humanity. How else understand Genesis 12:3? The Israelites were chosen to become a "kingdom of priests and a holy nation" (Exodus 19:6), and a "light unto the nations" (Isaiah 42:6).

Nonetheless, although the "Chosen One" may be noble, she is inescapably elitist, exclusionist. The elite requires the masses; the Greek requires the barbarians. Mordecai Kaplan argues that on moral as well as historical grounds we must reject the notion of chosenness. The idea of Chosenness

leads to racism, and, in any case, he notes, the Jews have lost any basis for making the claim: "To the modern Jew who boasts of the Jews being the Chosen People, this belief expresses itself, for the most part, in scanning every bit of news from the sports sheets to the financial columns for success stories of Jews, that might serve to bolster up his pride in the face of the sense of inferiority that his condition as Jew imposes: (*The Meaning of God in Modern Jewish Religion*, p. 94).

There is, however, a passion, an energy which is released when you experience yourself as singled out, challenged, tested, burdened with task. If chosenness functions merely as some pallid sense of compensation for a hard life, then its fire has already been extinguished. But if it functions as, in a friendship, when the friends realize that the circumstances of their having met no longer define their relationship, but rather each has been chosen for and by the other — it becomes the highest expression of love. It releases the force that turns a thinker into a teacher, a teacher into a writer, a writer into a statesman, a statesman into a prophet. How else understand Maimonides' appropriation of the Neo-Platonic doctrine of divine overflow? (See for example his Book of Commandments, Number 5.)

Nonetheless, as we read the Biblical narratives which weave the tale of Jacob's ascendance over Esau, and Joseph's elevation over his brothers (a vision which upset even his own father Jacob-Israel! Genesis 37:10), we cannot escape the claims of the overlooked, the spurned, the neglected. Joseph's brothers want to kill him and never gain a sense that Joseph's agenda vis a vis them is not, in effect, the same.

The Zohar teaches that the Messiah will not come until the tears of Esau are exhausted (Zohar II, 12b). That is, in the redeemed world exclusion will be overcome, justice achieved. How you envision that final re-

Continued on page 7

SERVICE CENTER

Do you have a problem involving moving to another community — where are the synagogues, the Jewish schools, etc.? Would you want to know who to contact to meet a need in the Jewish community or for yourself? In fact, any subject that has a Jewish angle will be included in The Service Center. Write to: The Jewish Post & Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. You may even inquire about a Jewish book, a Jewish play, recording, etc., or even if a certain individual is Jewish.

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We are in search of any quantity of Bokser Machzorim. — Rabbi Merrill Shapiro, Congregation Beth Am, Sand Lake Rd. and Line Dr., P.O. Box 915325, Longwood, FL 32791

INFORMATION ON ALBUQUERQUE

Could you please send me some information on the Jewish community in Albuquerque, New Mexico? I am interested in the congregations and I'd like to know about the Jewish population there and anything else you can possibly inform me on.

I am planning on visiting there, and possibly moving there. I would also be interested in the weather. — Susan Schoenkin 615 Pershing Ave., Sheboygan, WI 53082.

Editor's note: You will receive more complete information from the Jewish Federation of Greater Albuquerque, who we are requesting to get in touch with you. The entire state has only 6,500 Jewish residents, and Albuquerque's Jewish population is 4,500. There is a Reform and a Conservative congregation and a Chabad Jewish Center, which, of course, is Orthodox.

Down and out in Beverly Hills

By **RABBI B. GERTEL**

Recently ABC television broadcast the 1986 comedy, *Down and Out in Beverly Hills*. I suppose it had to happen some time since any-



thing two years old finds its way onto national television and thereby becomes hallowed—even when it should be buried.

Richard Dreyfus and Bette Midler obviously enjoy playing, or rather, over-playing, to the hilt the spoiled, neurotic and even perverse parents of children who already show these "attributes." Nick Nolte is the homeless gent who tries to commit suicide in their pool and ends up becoming their guide and mentor. (A statement about the advantages of attempting suicide in Beverly Hills?) Their Hispanic maid, all too well played by Elizabeth Pena, is an insult to Hispanics and to maids. And the entire film is an insult to Jews, who have the dubious honor of expressly representing Beverly Hills decadence.

The script doesn't let us forget that Dreyfus and Midler are portraying a Jewish couple. They throw around Yiddish epithets (Dreyfus, at the dog) and Dreyfus treats his strange guest to a midnight snack of bagels and cream cheese. A party for potential Chinese clients will be "kosher Chinese." At one point, Dreyfus asks Nolte with admiration, "On the emes (truth), tell me something. You really been married twice?" If I heard him right, and I think I did, you have to know Hebrew or Yiddish to follow some of this dialogue.

As in the more recent *Dirty Dancing*, the Jewish father in *Down and Out in Beverly Hills* is portrayed as being gentle and good-natured and the mother as being self-centered and into her

own pleasures, whether materialistic, or in this case, cultic. Bette Midler makes her positions on charity and on life quite clear: "Don't tell me about charity. I volunteer at the clinic three times a week." And to Nick Nolte's street person in residence she says, "You have to know that I object to your presence here. Frankly, your appearance scares me. There's something very threatening about you. I realized that this is completely superficial, and that underneath all that your are undoubtedly a wonderful person with wonderful human qualities. I want you to know that I'm trying so hard

O.K. to drink so much vodka because she's a vegetarian, and she's heard that vodka is made from potatoes.)

The extended family is not better. The grandparents make racist remarks and everyone makes jokes about the Hispanic maid's brother, who wants to come to America but only knows how to cut sugar cane.

The film claims for itself one great moral: namely, that the homeless are people, too; that no one is better than anyone else; that everyone can learn from everybody else. But our Jewish hosts have nothing to teach. We're almost relieved that

Being Jewish in this film is blasphemy enough. Hearing Jewish traditions quoted would have been excruciating and unbearable. The adults are morally irresponsible, the children obnoxious and selfish. The way the human (and predominantly Jewish) actors wallow in this garbage drags down a few notches the career of the innocent, gifted and highly photogenic dog that co-stars with distinction!

to overcome my middle class prejudices." She assures him that her yoga and guru and other guides "always say that we're all part of the same oneness," the "same universal electric tide; we flow in and out of everything."

When she tells the "bum" that she "respects" him as a human being and adds that she hopes he understands her, both he and the dog give her an amused look. Here, as later, in *Dirty Dancing*, we have a Jewish family, parents and children, that have no guidance to offer anyone, least of all themselves. They do not even have the presence of mind to deal with the family pet; hence the "pet psychiatrist." Parents and children collectively regard as family activities adultery, transvestitism, emotional blackmail, and alcoholism. (The mother says it's

the mother quotes from Eastern thought instead of the biblical view that all people are created in the image of God, or the Talmudic view that no human being is better than another or all are descended from one being.)

Being Jewish in this film is blasphemy enough. Hearing Jewish traditions quoted would have been excruciating and unbearable. The adults are morally irresponsible, the children obnoxious and selfish. The way the human (and predominantly Jewish) actors wallow in this garbage drags down a few notches the career of the innocent, gifted and highly photogenic dog that co-stars with distinction!

By the way, the homeless visitor learns his lesson well. Though he deprecates the values and the behavior of the "Jewish" family, he decides,

Continued on next page

Folksbiene Playhouse

By **IRENE BACKALENICK**

We all know that the Golden Age of Yiddish theater is long gone, but one sturdy New York company still survives. And that is quite re-



markable. The Folksbiene Theatre (or Folksbiene Playhouse, as it now calls itself) has just opened its 74th season! We toast its continued existence. Long life and good health!

Several years ago the Folksbiene put on some spectacular shows, but recent times have seen something of a decline. Still, recent shows have certainly been pleasant, if not brilliant, with some very good performances mixed among the lesser ones. And above all, it is still heartwarming to hear the mamaloshen spoken on stage.

"The Big Winner," which opens this season, is a case in point. It is not a big winner in terms of writing, performance or production. It could be better, especially in view of some of the talented people involved. But it is a welcome addition to the New York theater scene all the same.

A seasoned team, well known to Folksbiene fans, is responsible for the show. Zypora Spaisman and Mina Bern star, Miriam Kressyn has written the lyrics and provided literary supervision, and I. W. Firestone, another Folksbiene regular, is in the cast. The comedy with music is based on a Sholom Aleichem story and has been adapted by I. D. Berkowitz. Composer Haim Elisha has written the music, and Rina Elisha directs.

The outcome of these combined efforts is a sweet,

charming story, with a nice twist. A poor tailor wins \$200,000 in the lottery and is suddenly catapulted into a big home, surrounded by thieves and parasites. His wife is bored, his daughter is miserable, and he himself is made a dupe. The daughter is in love with a tailor's apprentice, but is about to be married off to the rich man's son. Of course it all comes out right in the end. (We won't give it away.) But it takes too long for the story to be resolved. This charming little story, as staged, could do with judicious pruning. There is too much repetition, too many static moments.

But there are charming moments as well. "The Big Winner" has a delightful opening, as the entire cast dances down the aisles and comes on stage to introduce themselves. And the scene between the two rich matrons, played wonderfully by Madames Spaisman and Bern, is surely a highlight. David Rogow turns in a first-rate performance as the focus of the play, the big winner himself. Amy Gordon and Michael Krauss, as the young lovers, are most appealing. And a very special kudos to Richard Carlow, who plays Kopel, the other apprentice. Carlow, as the perennial loser, the schlemozel, has a marvelous comic sense that brings to mind the early Charlie Chaplin.

Again, the Folksbiene has offered simultaneous translation. This is a great help to those of us who know little or no Yiddish. But it is also a distraction. One might consider an alternative: just read the thorough synopsis in the program note, and go with the performance.

In all, the Folksbiene continues to be a Yiddish treasure. And, if it doesn't always hit the heights we would wish, we can afford to be tolerant and forgiving. After all, our own forebears (the very people they often portray) weren't perfect either.

Men live longer, women more so

TEL AVIV — Israeli women outlive men by more than 3 1/2 years, according to new statistics which show Israelis living two years longer

as whole than during the past decade. The rate for non-Jews in Israel rose more sharply, but still lags behind that of the Israelis.

How can Conservative Judaism be the center?

By JACOB NEUSNER

Response to Modernity. A History of the Reform Movement in Judaism. By Michael A. Meyer. Studies in Jewish History, edited by Jehuda Reinharz,



Volume IV (New York & Oxford, 1988: Oxford University Press, 1988. xvi + 494 pp. illus. \$39.95.)

The Seminary at 100. Reflections on The Jewish Theological Seminary and the Conservative Movement. Edited by Nina Beth Cardin and David Wolf Silverman. (New York, 1988: The Rabbinical Assembly and The Jewish Theological Seminary of America. 475 pp. \$19.95 in paper)

These two books set forth acutely contemporary visions of Reform and Conservative Judaism, respectively. When we compare them, we can also compare the Judaisms that they stand for.

Professor Michael Meyer's book is the first full-scale history of Reform Judaism since the beginning of the 20th century. It is a wide-ranging, intercontinental work, covering Jews' experiences in the USA and Europe, in the 18th, 19th, and 20th centuries. Meyer introduces the history of reform Judaism: "ideological ferment," the German beginnings, European diffusion, consolidation and further advance; "America: The Reform movement's land of promise;" "Classical" Reform Judaism; reorientation; an international movement, and the new American Reform Judaism — the whole story, engagingly told. He provides a brief epilogue, an appendix reprinting the platforms of American Reform Judaism, capacious notes, and a brief bibliographical essay.

Meyer's account of important developments in the history of Judaism, for instance, *Wissenschaft des Judentums*, and critical figures, such as Abraham Geiger, are models of concision. The work is one of historical narrative and sustained description, so

readers will need to look elsewhere for analysis and explanation. What Reform teaches us about modernity (despite the title), what are the problems Reform Judaism addresses and how does it address them religiously through the development of a real theology of Judaism seen not merely as biography but in the larger religious context are neglected issues. But the scope and vision of the book testify to a large conception of Reform Judaism and of the still larger world in which it developed.

The contrast with the parallel work on Conservative

and on, a scarcely coherent reflection on whatever comes to mind that minute.

The work on Reform Judaism presents a stunning contrast with this inner-focused and world-ignoring conception that several dozen essays present as *The Seminary at 100*.

If "the Seminary" is so myopic that it denies the world beyond, then what is it "the center" of? People really in the center of things attend to all sides. But, the contrast between these two books tells us, "the Seminary," meaning Jewish Theological Seminary and its cohorts, barely sees to the end of its nose. A history of

If "the Seminary" is so myopic that it denies the world beyond, then what is it "the center" of? People really in the center of things attend to all sides. But, the contrast between these two books tells us, "the Seminary," meaning Jewish Theological Seminary and its cohorts, barely sees to the end of its nose.

Judaism is simply stunning. Here is the counterpart to Meyer's program: "the religious center, the seminary and its spheres of influence," covering the education of Conservative rabbis and lay leaders; then a symposium on scholarship and belief, all of the papers being narrowly focused on very academic matters; then "the self-defined," with sections on "how others see us," "questions of definition," "responding to feminism," and "the next fifty years," e.g., papers on Conservative Judaism in the State of Israel, "the Seminary and the declining synagogue," "some notes on the future of Conservative Judaism, and the like."

An example of the self-absorption of the papers is presented by David Weiss Halivni, formerly a professor at "the Seminary," whose paper reviews what Halivni thought here and said there: "In a larger essay...we argued that...in the essay mentioned above, I singled out...in a forthcoming work, the present writer makes the claim that the mode of..., and on

Reform Judaism calls itself "response to modernity," while a history and celebration of Conservative movement uses the most parochial possible title, *The Seminary at 100*. Which seminary, and, really, who cares?

The Seminary at 100 repudiates Schechter's vision of "Catholic Israel" because it presents there's nobody else. Where is the all-embracing vision of all Jews, which is what "Catholic Israel" meant?

Contrast this book with *Response to Modernity*. As Michael Meyer shows, Reform Judaism first of all cares about all the Jews and sees itself as a representative of their total experience, hence "modernity," not merely institutions.

Moreover, Reform Judaism defines itself in a manner relative to other Judaisms. Reform Judaism's thinkers and leaders know what they are doing, they know why they are doing it, and they know what they are not doing and why. This means that they respect other Judaisms beyond their own.

What is frightening about

The Seminary at 100 is that it conveys an absolutist self-definition. Why is the tone of this book different from any other Judaism in our day, which pretends that there is no other Judaism but its kind? And how is *The Seminary at 100* different from Neturei Karta or Lubavitch or any of the other self-absorbed Judaisms of the day? This is a profoundly anti-modern vision.

Modern Judaisms understand the pluralism of the Jewish People and their diverse experiences. These they do not deny, they interpret and respect. To be modern is to respect diversity. Conservative Judaism as represented in *The Seminary at 100* is hardly modern in this most basic sense.

Not only so, but Conservative Judaism in the version of

The Seminary at 100 is less modern than Modern Orthodoxy, which also recognizes Judaisms beyond its own circles. Dr. Emanuel Rackman knows there are other kinds of Jews and wants to talk with them. Dr. Ismar Schorsch can only tell us why Conservative Judaism is better than Brand X. And he's right: from his perspective there really is nothing else to say except "we're good because they're terrible."

Or, to put it simply, *The Seminary at 100* marks and celebrates no *Response to Modernity*, because, as Cardin's and Silverman's selection show us, there is no response. Those people are just not interested, which is why, these days, outsiders — the rest of us — are less and less interested in them.

Ponet

Continued from page 5

demption will affect the way you enact your politics today. Will the whole world become Jewish, come to Zion, as the prophet, Isaiah had it, to encounter the God of Jacob? (Isaiah 2:1-2) Or will a pluralistic universe of diverse nations each with their own dignity live in harmony, as perhaps the prophet Micah saw it? (Micah 4:5)

Maimonides ends his monumental code of law with the remonstrance, "The Sages and Prophets did not long for the days of the Messiah that Israel might exercise dominion over the world, or rule over the heathens, or be exalted by the nations ..." (Laws of Kings and Wars 12:4). To whom was he speaking thus in 1200 C.E.?

More to follow.

Gertel

Continued from prev. page with the help of the dog, to put up with their perversion so he can benefit from their materialism. One shudders to think what image of the Jew will remain when, in a generation or two, this film becomes a "period piece."

The only two highlights of this film — the dog's performance and Nolte's, in that order — would have fared better in an old film by Walt Disney. That way the perversion and the "Jewish" aspect would never have been included, and Jews would be

better off without the indecent exposure.

Author's error: In my review of Abraham Lubin Sings Cantorial Classics, I incorrectly wrote that he was a past president of the Cantors Assembly. I meant to write that he was a past editor of the Journal of Synagogue Music. My praise of his recording is completely accurate, however, as is the price of \$11, postage included. Again, it can be ordered from Cantor Abraham Lubin, c/o Anshe Emet Synagogue, 3760 N. Pine Grove, Chicago, Ill. 60613.

1 of 12 families live in poverty

JERUSALEM — A total of 8.3 percent of Jewish families in Israel lives below the poverty line as compared with 46.1 percent of non-Jewish families, although non-

Jewish families were escaping from the category faster than Jewish ones. The number of families below the poverty line as a whole declined by 9,000 over the past year.

Editor's chair

for the Falasha as Ethiopia awarded them land on the border with Sudan. That project fell through when Sudan claimed the acreage and began shooting at the Falasha who were preparing it for settlement. The \$10,000 didn't go to waste and was used to smuggle a number of them out of Ethiopia into Israel by way of flights to Cyprus and then onto Israel.

If you know any Southerners, you know how hospitable the Gersons can be, calling our hotel every day and then offering, as Leonard has done before, to drive us to the airport.

An unexpected treat as we ran our regular course when we cover GAs and dash into every meeting — there are usually about five to 10 sessions going on at the same time — was when we walked into one where Danny Siegel, who we've read about but never heard speak, was holding sway. He's an enigma, but a blessing for he pleads the cause in his genius way of the dispossessed, the old and the sick and the handicapped and the retarded. It's a Jewish cause and Jews are ignoring their responsibility, not providing for them in their Jewish needs. Danny is a fascinating personality, claiming that he was retarded, but he can keep an audience either laughing or adoring him.

In any event, we suggested to Danny that he write for us, and he didn't say no, which gives us some hope. He's authored a number of books and we believe you've read some of them, and probably heard him speak. He said he was in Indianapolis, but evidently we were not in town at the time.

At two points, we heard leaders in the movement to save Russian Jewry state that they hoped to see next year a tripling of the number of Jews who will be able to leave the Soviet Union. Shoshana Cardin, who has succeeded as president of the National Council of Soviet Jews Morris Abram, said she looked forward to the tripling, and Morris himself used the number of 30,000 as his figure that just possibly might get out in 1989. But both pleaded for no letup in the work of the supporters of the cause.

As is the custom, we made the rounds of the four services at the General Assembly Saturday morning, and the attendance hasn't veered from those of previous years, with one exception. The attendance at the Reconstructionist service was larger than that at the Reform service, which had attracted only about 50 worshippers out of the 3,000 or more at the convention, most of whom, or at least half, who must be Reform. The Orthodox service was by far the largest, and Conservative services were a distant second.

The full Saturday program is a delight, beginning with shiurim, and the one we participated in was led by Rabbi Haskel Lookstein. We had known his father, and have watched the son begin to take leadership positions. This Saturday morning we learned that the apple doesn't fall far from the tree. Were Rabbi Lookstein to move to Indianapolis, we could sit at his feet for hours and hours; the crowded parlor room was thrilled by a teacher whose personality

dominated as you were being led into the intricacies of Jewish thought with as much ease as if subject matter was not more than ABCs.

Every paper has loyal readers, and one here in New Orleans is Maurice Grossman, who's been subscribing to The P-O for years. He sells insurance and does it successfully and you know why once you meet him. He is everywhere, restless and outgoing, and a joy to be with.

Once a year, since we don't get to Israel and are overlooked when Jewish organizations provide trips to Israel for the Jewish press, we get to see Daniel Doron, the man who has done more than anyone else, including Max Fisher and Maynard Wishner, to turn Israel away from its socialist economic views towards a free economy. He always attends the GAs because that is where he meets his supporters who provide funds for the work he does in conducting seminars, which even the Prime Minister attends, where the ills of Israel's old-time socialist system of conducting its business are exposed. University faculty, especially those in the departments where economics are taught, and others dot the programs of these periodic seminars.

It has taken more than a few years, but finally, as we all know, Israel is divesting itself of the various big industries it controlled and needed to establish at a time when no one with any common sense except a man like the late Leonard Ratner and a few others would launch any commercial enterprises in Israel. That is why Koor, which employs some 20,000 or more workers, was established by the Histadrut — and Koor now is in trouble, but that is another story.

Doron has almost single-handedly turned Israel around and except for his few supporters in the diaspora, he isn't known to you who are reading this and some of you who are in the Forbes 500.

So every time we see him, we go into our song and dance — that we can make his name a byword among the top leadership in the American Jewish community if he would deign to write for us about what he is accomplishing. He demurs, giving us a cock and bull story about the one time he did submit an article to us and we sent it back for whatever reason. Well he had sent us a reprint from some other publication — incidentally, he writes periodically for The Wall Street Journal and they pay through the nose. Back it went, because everything in The P-O is exclusive with us. One of these days Daniel will join our staff of 21 columnists, but from experience we suggest: don't hold your breath.

As is our custom, we walk into session after session, stay a few moments, and then go on until we find one whose content is such that we cannot leave. Here is one at which we stayed only long enough to hear Marcia P. Neeley, director of communications for the Federation of Jewish Agencies of Greater Philadelphia, and then asked for her card and told her we'd be writing to her with the suggestion that the work she is doing warrants distribution to the American Jewish community, one of whose main

tasks, unfortunately, is fundraising.

What amazed us was the kind of research that her agency — she — is conducting to arrive at the best methods to overcome the drawbacks to fundraising. As for instance, in Philadelphia, the University of Pennsylvania has launched an \$800 million campaign. So why is that a Jewish concern? Evidently it must be, for the Jewish Federation has studied how it could meet this competition and devise its approaches so that it will not be suffering. Sounded crazy to us, but that's what is being done.

We recall when an approach was made to an Indianapolis industrialist for some Jewish project which he turned down, and then almost at the same time announced a \$1 million gift to the University of Indiana, which, of course, had no Jewish connection. So evidently there is something to the research that the Philadelphia Federation did.

To show how difficult it is to cover a General Assembly you need only to examine the program showing the contemporaneous sessions to get an idea of the problem. Even if a staff of three or more were engaged in the coverage, there would still be important meetings that would be missed.

We had a chance, while waiting for one of the sessions to begin, to chat with Herman Blumenthal, the biggest Jew in North Carolina whom you've read about here from time to time. North Carolina roads, when we were hitchhiking rides from Louisville to Chapel Hill 57 and 58 years ago, were the best in the nation. The state has been far ahead in many developments and whatever it is that is responsible for its creativity, some of it has been passed on to its Jewish community. We've written here about Wildacres, a creative Jewish development if there ever is one, that is already 35 years old, about the Blumenthal Home for the elderly outside of Winston-Salem about the now defunct circuit-riding rabbi system, and also about one of the first, if not the first, campuses in any Jewish community.

So now Herman tells me about its functioning two-state-wide Jewish Education Bureau. Both North and South Carolina, all communities large and small, use the system to provide Jewish education to fit their needs. Where almost every U.S. Jewish community has its own Jewish Education Bureau, where have you heard of a state-wide one, not to mention two states? The city JEBs all over provide for their own needs, which means that the smaller Jewish communities, wherever they are, are left out in the cold. But not in the Carolinas.

Herman's brother, I.D. (Dick) Blumenthal, whom we knew well, was the combustion agent that launched the Carolinas from a Jewish standpoint to creativity. When he died some 13 or 14 years ago, the question was what would happen to the Carolina Jewish setup which had been so creative? Herman was under Dick's shadow. But, lo and behold, Herman was of the same cut and instead of merely carrying on, he and North Carolina have moved ahead and provide an example of what can be done when enough people want to see it done and there is the necessary leadership.

We've not even had a chance to say hello to many

of those we've know over the years, although we saw them arise at meetings but then did not get a chance to get to them and miss them as we and others pass through the crowded halls. At least one is Jack Spitzer, a former president of B'nai B'rith.

But we did get in a little time with Ben Zion Leuchter, who almost a year ago we saw last at breakfast in Miami near the airport. Since then he's been elected president of HIAS. He already was national vice president of the United Jewish Appeal. We have a common bond — he's a newspaper man — with a significant difference — he was successful. He published the daily paper in Vineland, N.J., and therefore I can cry on his shoulder and he understands better than any other American Jew what kind of morass it is to try to win recognition in a Jewish community which is some years away from maturity and into which we unfortunately fell (jumped into) in the early 1930s. If you identified it as a jungle, you were being euphemistic. Oh, yes, Ben also is a vice president of the Jewish Telegraphic Agency. Second to Ben is his wife, Magda, who the last we heard was raising the several million dollars for the retreat center that CLAL hopes to construct away from the bright lights of the cities and their distractions, where groups of leaders can sit and learn.

Ever since the days at Atlantic City at the annual meetings of the United Jewish Appeal we've had an ongoing fight with the powers that ban entry into various meetings so private that some hundreds of people were in attendance. What transpired in the way of news we could always ascertain from the several or many friends who were big shots (big givers) and would relate to us whatever there was in the way of news. One year at Atlantic City Henry Montor, with whom later we became friendly, called police to evict us, since it was always easy to enter into ballrooms through the kitchen. So here at New Orleans we had an unusual occurrence. At the meeting where Tom Dine was telling the CJF board of directors about the developments since the three big national Jewish organizations demanded consultation before AIPAC took positions, Carmi Schwartz walked over where I was sitting quietly and said this was a private session and asked us politely to leave. I called to his attention that going back to Sidney Hollander and Stanley Meyers we sat in on board meetings of the CJF on an off-the-record basis, and this was helpful all around since it provided background for us, but he was not convinced.

We wouldn't be writing about this situation at this time were it not for the fact that for once we broke the ice. There was an 80th birthday celebration luncheon for Max Fisher, with donations going to the CJF Foundation, and the professional in charge suggested, after we told him it would be off-the-record, to take a seat at a table in some corner, which reminded us of the time John Slawson ordered us out of the luncheon when Jacob Laustein was being installed as president of the American Jewish Committee. We had made the trip to Indianapolis especially to attend. More than that we were sitting next to Sidney Hollander, to whom we were close. When we protested, it was a waste of time.

So why are we recounting this at this time? The professional who told us to find an inconspicuous seat at the Max Fisher luncheon was the same one who, at Mr. Slawson's command, had forced us to leave that meeting in New York, perhaps some 30 years ago. We have seen each other many times since and have forgotten how upset we were (we walked out into the rain from 42nd and Broadway — we forget the name of the hotel at this time but it has since been demolished and a new one stands at that point — and meandered all the way over to Temple Emanu-El where we barged in to Rabbi Nathan Perilman's office and told him our tale and he calmed us down).

In any event, it gave us a chance to say hello to Melvin Dubinsky, a former treasurer of the United Israel Appeal, and to chat with our table companions who promised to say hello for us to Rabbi Floyd Fierman of El Paso. They were Mr. and Mrs. Bernard (Florence) Schoichet of El Paso, who knew our colleague Herb Brin of the Heritage in Los Angeles. When he told us that he was retired and we learned that he was the largest produce handler in the dairy business in America, which he has since sold to Borden, we told him about the Jewish peach king, the Richters of North Carolina, the Jewish peppermint king, the Browns of South Bend, Ind., and the Jewish soybean king of Sioux City, Ia.

We heard Mendel Kaplan more than a few times, and each time we were more impressed than the previous occasion. He's the best thing that has happened to Jewish life — if you eliminate the rabbinical sector — since Ben Gurion, and that is saying a lot. He's not an American, but a South African, and in case you aren't aware, he is chairman of the Jewish Agency board of governors. He's slowly (he'll tell you that it takes time to bring an organization from almost chaos into an effective instrument for the Jewish community) making sense out of the Jewish Agency which not only was cumbersome and ineffective, but in debt to banks at a cool \$1 1/2 billion. He doesn't try to win you over, and he doesn't exaggerate, which is the hallmark of Jewish leaders in our day. He's has the best analytical mind and organizational expertise of anybody in Jewish work. He probably won't tell you, but we will — given five years or so the shenanigans that have marred the work in the Zionist field and diaspora aid to Israel will be on the same basis as any well-run corporation, not with the heartlessness of a business tycoon concerned only with profits, but with the time-honored Jewish heart that comes right out of the Talmud.

We have a confession. When the Arye Dulzin was kicked out of control of the World Zionist Organization and the Jewish Agency we wrote an editorial here supporting Raymond Epstein of Chicago to win the post. Raymond would have done a workmanlike job, too, but as for Mr. Kaplan he happens to be the right man for the right job at the right time. We sought to interview him, and tagged along after him as Irving Hessler, who was guiding him, thought it might have been fitted in, but it wasn't to be.

We want to get in somewhere that we ran into
Continued on page 16

The unkosher sheitel

By RABBI SAMUEL SILVER

Almost two full pages of an issue of the *Algemeiner Journal* were taken up with unpaid announcements warning women that a short sheitel is



not kosher, that it is tantamount to exposing one's hair, which is contrary to halacha. The huge announcements are signed by the "Ratzeferter rav," Rabbi Anshel Kraus, and countersigned by more than a dozen of his colleagues, both from Israel and the United States.

Jewish 365 days

When he lived in New York, Ronald Lauder felt Jewish three days a year. But during the 19 months that he was U.S. Ambassador in Austria, he felt Jewish 365 days a year. He is quoted in the *Algemeiner Journal*. Lauder is the chairman of the national committee which promoted the commemoration of the 50th anniversary of Kristallnacht.

The sandek

What you might call a Jewish ecumenic encounter occurred in Mexico City early this month. The setting was the synagogue of an Ashkenazic rabbi, Abraham Isaac Hartzfeld, and the event was the brit of his newborn son. On hand as sandek was none other than the former chief Sephardic rabbi of Israel, Ovadiah Joseph. In the *Algemeiner Journal*, Chaim Lazsajski, says the event was the talk of Jewish Mexico.

The rabbi's advice

In the *Forward* Rabbi David Hollander, the Orthodox leader who decries what he calls "centrism," that is, moderate Orthodoxy, has some advice for parents whose children intermarry. The advice was occasioned by an encounter he had with

parents who were Holocaust survivors who attended a wedding of their son to a non-Jew, or, as he puts it, a shiksa. He asked the parents why they attended the marriage ceremony and they answered that they went because their son had said to them: "If you don't come, you'll lose me forever and also any future grandchildren." Hollander's advice: If you children tell you they are going to marry out of faith, you say to them, "If you do, you're going to lose your parents."

3 ambiguities

Have the Arafat-heads actually recognized Israel? It's an ambiguity. Will Russia resume relations with Israel? More ambiguity.

In the *Yiddisher Kemfer*, B. Shem reviews the record of the contacts between Jerusalem and Moscow which have raised some hopes. It began when the Kremlin sent officials to Israel to examine Russian church property. The move was heralded as the beginning of new ties, but the Muscovites at once warned that no such move was contemplated. The Russians came, were warmly received, appeared on TV, and ostensibly began to negotiate with the Israelis about the value of the properties in question (which date back to the Czarist days). The delegation was supposed to be a brief one. But it's still there, a year later. Then Israel said to the Soviets: What about our going to Russia to discuss our property, e.g., the one-time Israel embassy and various synagogal structures? After demurring a bit, the Russians said ok. And an Israeli group went to Russia.

The media spotlighted the group and the Russians were told that an official Israeli delegation was now in their land. When that happened, the Gorbachevites declared that the Israelis were not really Israelis. What were they? They were Hollanders, since all Israeli matters are handled by the Dutch embassy.

Will there be further contacts? Ambiguity!

There is a way to look toward peace

By RABBI MAURICE DAVIS

The deed is done! The Palestinian National Council, in solemn assembly convened, approved and affirmed the PLO proclamation



of a new and independent Arab Palestinian state.

A state, no doubt, that will take its place next to that other Arab Palestinian State, currently known as Jordan.

In his historic address, Yasser Arafat declared in Algiers (at 1:38 a.m. — timed for prime time U.S.A. 7:38 p.m.) that a new state had been born, with Jerusalem as its capital.

The P.N.C. then accepted UN resolutions 242 and 138 which by implication accept the existence of the State of Israel.

Somehow left untouched was the Palestinian National Charter which says, "The partition of Palestinian in 1947, and the establishment of the State of Israel are entirely illegal, regardless of the passage of time."

Also left untouched was the further statement that the Palestinians, "expressing themselves by the armed Palestinian revolution, reject all solutions which are substitutes for the total liberation of Palestine, and reject all proposals aiming at the liquidation of the Palestinian problem or its internationalization."

There is, of course, something seductive about a move that might be construed as an attempt at a peaceful resolution, but first check out the mood and the setting, and the reality of it all.

It never is enough to "read my lips!"

The partition the Palestinians currently envision was offered to them in 1947, and they rejected it with force of arms.

The UN resolution 242, which they now say they

accepted, was offered to them in 1967 as a way to find a way to peace, and it was rejected with the famous three "no's." No negotiation. No recognition. No peace.

Now, after 40 years of wars and terrorism, and after both techniques failed to accomplish the destruction of the State of Israel, now they declare their independence, and suggest that peaceful co-existence is their goal.

There is a false note here, and it must not be ignored.

I would love to see peace between Israel and the Palestinians. I would love to see peace in the Middle East. But, first let us take not of a few rather significant factors.

If the Palestinians want peaceful co-existence with Israel, they know how to get it. They know that the door is always open, and they know which door it is. It is the door that Sadat opened. He made the move, and he received what he never could have received in battle.

There is a way to move toward peace, but looking at the scene in Algiers, who could dream that peace was even on the agenda?

There is a way to move toward peace. First announce an end to terrorism. Change the charter that calls for it, that calls for the end of the

State of Israel. And then come to Israel, and offer to sit down. With no preconditions. Offer to go back to Camp David and work it out.

There is a way to move toward peace. Not by implication. Not by indirection. Say it out loud. Say that Israel has the right to exist, and that your goal is peaceful co-existence.

Come with clean hands in search of peace. It has been done before, and it works.

But that is not the mood in Algiers. What we saw seemed to be just one more technique after the wars, and after the attrition, and after the letter bombs, and after the terrorism, one more technique to destroy Israel.

And yet, in spite of all of this, I hope that Israel will test the waters. No chance for peace, however slight, should be ignored or rejected out of hand.

If this is a ploy, let us expose it for what it is. But if this is a beginning, however awkward or poorly planned or dimly envisioned, if this is some kind of a beginning, let's take a look down the road.

Let's take a long, hard, penetrating look down the road.

Rabbi Maurice Davis can be reached at P.O. Box 351579, Palm Coast, FL 32035-1579.

FLASHBACKS

Alexander fair to Jews

By RABBI A. P. BLOCH
322 B.C.E. — Alexander the Great founded Alexandria, Egypt, and stipulated that Greeks and Jews be granted the right of residence.



Alexander's provision is

evidence of the presence of substantial numbers of Jews in 4th century B.C.E. Egypt. Where did they come from? Egypt had no Jewish population in the first eight centuries following the Exodus. The earliest historical data pointing to a re-emerged Jewish community appears in the Book of Jeremiah, which mentions the flight of some Jews to Egypt in the wake of the Babylonian capture of Jerusalem and the destruction of the Temple in 586 B.C.E.

Continued on page 14

Jews' secret fleet of 11 ships

By SAMSON KRUPNICK

At the 40th Anniversary reception for the American volunteers who participated in the hazardous, daring Aliyah Bet operation during



those trying years following the liberation of the survivors of the Holocaust and the obstinate refusal of the British to admit to Palestine any but the 1,500 per month quota, President Haim Herzog declared with deep emotion, "... out of the 6,000,000 American Jews, it was you who jumped into the breach ..."

The sage of these brave Jews and non-Jews who defied the British from the critical years 1946-48 and brought 69,563 Jews to Palestine is related in a fascinating book — *The Jews' Secret Fleet*, written in a unique journalistic style by the news correspondent and former editor-publisher of *The Jewish Week* of Washington D.C., Joseph M. Hochstein, now living in Tel Aviv. He undertook writing "The untold story of North American volunteers who smashed the British blockade," after his son, Marcus, was killed in combat in 1985 while serving in the all-volunteer paratroopers. Joining him in editing this book about the hitherto neglected phase of the history of the birth of the State is Murray Greenfield, a volunteer crew member of the blockade runner, *Hatikvah*, in 1947 and since then a most dedicated Zionist in every area of assistance to new olim, a founding member of the Association of Americans and Canadians in Israel, author of *How To Be An Oleh*, business consultant and devoted idealist to a better Israel for all. We have known him these many years and have never ceased to admire his enthusiastic support for all causes connected with Israel — a true model of a real

Zionist.

An impressive foreword was written by Paul Shulman, originally pressed into vital services in Aliyah Bet by a member of the Haganah mission in the U.S., Teddy Kollek. Shulman worked in cooperation with the Haganah in acquiring ships, supervising their refitting for aliyah work, arranged for foreign registry — usually Honduras — and directed crew recruitment. Among those in the United States who rendered vital assistance were Rudolph Sonneborn, Danny Schind, Yaakov Dori, Morris Ginsberg, William C. Ash, Dewey Stone, I.F. Stone, Ben

sympathy and understanding of the plight of the 'illegal immigrants' (so called by the British) would be so great as to cause the British government to be willing to give up its Palestinian Mandate."

More than 56% of immigrants who sailed on the first American voyage in June 1946 to the last voyage sailing on Jan. 1, 1948 were on the 10 ships purchased, refitted and manned by Americans. An 11th American-manned vessel reached Israel in July 1948 with some 1,200 olim after the founding of the State. In every case the operation was supervised by Haganah agents, called "shu-shu boys" by the volunteers, because of

The detailed experience of each of the 11 ships — the Josiah Wedgwood (in every case the name was changed), Haganah, Haim Arlosoroff (the only ship that made it to Bat Galim), Ben Hecht, Hatikvah, Exodus 1947, Geula, The Jewish State, Kibbutz Galuvot, Atzmaut and Calamit — is related in great detail, giving the feeling of "you were there," living through the dangers, the anxieties, the fighting, the desperation, the frustrations and the final victory over a cruel, unrelenting enemy.

Hecht, Samuel Zemurray, Meyer Weisgal, Herbert H. Lehman, Gottlieb Hammer, David Nameiri and many, many others who sometimes played roles of cloak and dagger to outwit the British whose agents were everywhere and who used every diplomatic means to prevent purchases of vessels, hinder licensing, halt sailings and maintain contact with British warships haunting every ship at sea in the Mediterranean carrying Jewish immigrants to Palestine. Shulman, later First Commander of the Israel Navy, wrote succinctly, describing "... a period when the will of a few moved the might of Governments. At the time it was not foreseen that world

their insistence on secrecy. The only exception to this policy was the case of the "Exodus 1947," with its 4,515 Jews aboard, forced by the British to return its human cargo to Germany. Ben Hecht and the Revisionist movement sponsored this daring operation and publicized it widely, including the Paul Muni Broadway performances of the Ben Hecht hit, "A Flag Is Born," a fundraising effort for Aliyah Bet. "The Jews' Secret Fleet" in staccato style tells the story as it happened, reciting the experience of each of the 10 ships as they proceed in the sight of the British warships stalking each ship with its cargo of at first hundreds and

Continued on page 14

China trade expanding

Advertisement in a recent issue of a Hebrew daily: "Commercial mission from People's China will meet with businessmen next Sunday morning to consider: a) exploration of possibilities of direct trade relations between Chinese provinces and Israeli companies; b) invitation to Israel companies to display (their wares) at an exhibit to take place on Dec. 12 in Shanghai." A telephone number in Tel Aviv was given for further information.

Headline in another Hebrew paper: "Trade Balance Israel-China: \$15,000,000." According to a story said to originate in Beijing, most of the trade consists of Chinese civilian purchases of PVC (polyvinyl chloride plastics), various chemicals, fertilizers and potash. Most of Israel's purchases in China are said to be of work tools, household goods, furniture, toys and foodstuffs, such as rice, sesame and white pumpkin seeds.

A considerable number of Chinese now visit Israel. Whereas the earlier visitors were academicians and scientists, the larger number are now said to be people with professional qualifications in industry and the economy.

There has been no confirmation at this end, but foreign news items published in the Israel press declare that the real bulk of Israeli sales to China has been in the military field. Reports from overseas claim that Israel military relations with China relate to tanks, planes, missiles and ammunition.

China is also known to be interested in Israel's agricultural equipment and know-how. One report has it that several Israeli citrus experts were in China recently to assist in combating a plant disease that was harming citrus plantations in southeast China.

Experts maintain that if China should establish diplomatic relations with Israel, a booming trade would ensue, but until now China has linked any possibility of a diplomatic exchange with a solution to the problem of the Palestinians.

China is known to be sensitive to reactions from Arab states to all reports of any relations with Israel, and at this time will do nothing that might antagonize the Arabs. — C. A.

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SOCIAL CALENDAR

By Jean Herschaft

New Leadership is the name of organizations that sprout from older established ones that promote the future leaders of the Jewish community. Israel Bonds, UJA-Federation, JNF and American Associates of Ben-Gurion U. of the Negev are several stellar ones. Recently, Ben-Gurion U. American Associates honored one of the top of this young crop, already a mighty leader at age 31. He is realtor and developer Michael W. Sonnenfeldt. A profile on Sonnenfeldt, who with his partner, developed the Harborside Financial Center in Jersey City, the nation's largest commercial redevelopment, is carried in the 1988 Forbes Four Hundred.

Nobel Laureate Elie Wiesel was also honored.

Michael Sonnenfeldt is AABGU vice president and co-founder of its New Leadership program. Although he supports a number of projects at the Negev U., he announced his most dazzling contribution yet at the Pierre Hotel Dinner Dance of Ben-Gurion U. Together with his wife, Katja Goldman, he endowed the Joya Claire Sonnenfeldt Auditorium, in honor of their one-year-old daughter, to the tune of \$1 million.

Joya Claire was the youngest participant at the gala event, surely the most beautiful blond in the room, looking like a princess in a black velvet dress with a large white square lace collar. In fact, there were numerous tables of "mishpocha" and baby Joya, in the arms of her dad, table hopped to greet all who had come to celebrate the mitzvah of a huge auditorium in honor of this tot!

In that auditorium are two special seats named in memory of both of Joya's grandmothers who passed away in the same year eight years ago, Sonnenfeldt told the 600 guests, with his wife Katja by his side.

Robert H. Arnov, chairman of BGU's international board of governors, presented to him a Chanukiah from the Byzantine era. Former AABU president Arnold Forster celebrated by presenting each guest with a copy of his best seller, *Square One*.

"Ben-Gurion U. is one of Israel's most potent weapons in its struggle for peace," Sonnenfeldt said. "In the Negev we have land and peace. There are no conflicting historical claims to it. The Negev desert belongs to Israel for eternity. The university has unlocked the potential for the development of the desert," he continued, "and has built a bridge to the Bedouin and Arab populations."

Sonnenfeldt's knowledge and concern were wrapped in his talk that also hinted of his hope of a conciliation between Israel and the Arabs of the territories that may augur for eventual peace.

University president Chaim Elata presented the degree of Doctor of Philosophy to Nobel Laureate Elie Wiesel, who served with distinction on its international board.

Pointing out that Israel is the only country in the world whose very existence is threatened, Wiesel said he would not join the chorus of critics who thrash Israel's handling of the intifada.

"While I live comfortably in the heart of New York with my wife and family, Israel is in anguish. While Israel is agonizing, I am on Israel's side. I shall never judge Israel. Israel is hurting. Israel is alone. And I stand by her." (The AABU event was held prior Arafat's announcement of his "recognition" of UN resolution 242.)

Among the honored guests were Mr. and Mrs. Warren (Bobbie) Abrams; Mrs. Minnie Nathanson; Mrs. Ann Polen and Mr. and Mrs. Sidney (Haddasah) Musher.

A key figure at the affair was Amira Dotan, the first Israeli woman general since Deborah battled the Caananites 3,000 years ago. Dotan retired after 20 years with the Israel Defence Forces and is now with Ben-Gurion U. "She is known for the many innovative improvements concerning the status of women in the service of Israel," Bobbie Abrams proudly told me.

Jean Herschaft can be reached at 76 Exeter St., Brooklyn, NY 11235.

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JEWES BY CHOICE

Menorah making becomes tradition

By MARY HOFMANN

This year my congregation is doing a reprise of what we did last year on Hanukkah. I suspect we'll continue it next year and the year after that



and on into the foreseeable future. When you've found an experience that is warm, visually exciting, fun for children and adults, and breathtakingly moving as well, it can quickly become part of the repertoire of a community.

Last year we made clay menorahs for our Hanukkah celebration and we lit them. Big deal, you say? Yes, as a matter of fact, it was an incredible experience. It still glows in my mind from last year, and I can't wait to relive it again.

First our student rabbi, Helaine Ettinger, spent the afternoon with Suzi Rosenberg mixing up vast quantities of flour-based clay in Suzi's sink. They tinted each batch a different hue and packed it up in bread bags, which they piled into big plastic bags, which they brought to the celebration in very heavy laundry baskets.

We set up long banquet tables in a big "U" around the room where we hold our congregational events, and we covered them with plastic. Then we deposited the bread bags full of colorful clay every couple of feet down the middle of the tables.

When everybody arrived, we stationed ourselves around the tables and started the serious, and often hilarious, business of menorah construction. In quest of producing the perfect menorah, 40 people slapped, pounded, shaped, shaved, ran around "borrowing" wads of clay from other areas to add touches of color, and generally had a wonderful time.

It's fascinating the things people come up with when confronted with a mass of clay. The creations ran the gamut from Cameron's me-

taculously constructed and artistically rendered mouse menorah to some very creditable and infinitely more pious attempts at the Wailing Wall, Masada, and the Magen David.

In all, we built more than 40 brightly colored and imaginatively shaped menorahs. We put nine hex nuts in each menorah for candle holders and filled them with candles.

After we all had time to admire each other's handiwork and, especially, to congratulate each child on his or her creation, a hush de-

chords are made of gold, began to sing. She sang "Light the Candles," a song of love, joy, community, and gratitude for tradition. All of us, in the glow of hundreds of candles, experienced that hushed and perfect moment when tears spring to the eye and you catch a glimpse of the meaning of life.

Of course we'll never be able to recapture the breathtaking surprise and intensity of our first menorah marathon, but it was nonetheless an experience I know we'll want to touch base with and re-

We began the ritual of blessing and candle lighting. When all were lit, we turned out the lights and Jenni Tenenbaum, whose 13-year-old vocal chords are made of gold, began to sing. She sang "Light the Candles," a song of love, joy, community, and gratitude for tradition. All of us, in the glow of hundreds of candles, experienced that hushed and perfect moment when tears spring to the eye and you catch a glimpse of the meaning of life.

scended over the group and we began the ritual of blessing and candle lighting. When all were lit, we turned out the lights and Jenni Tenenbaum, whose 13-year-old vocal

member year after year. It became an instant tradition and will become a major thread in our local Jewish fabric and a highlight in our children's collective memory.

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Shamir's get tough policy — good!

By ARLENE G. PECK

Well, the elections are finally over and not a moment too soon! I was getting so tired of watching and reading about Bush and Dukakis'



every move that I'm happy for a little breather. But what about the Israeli elections? Was it an election that would render a decision as to whether America's sympathy and support will be confirmed or even reinforced?

I wasn't surprised to see that the U.N. assembly has already met and had their yearly lopsided vote to condemn Israeli human rights practices in the occupied lands. This time the vote was 130-2 with 16 abstentions. The United States and Israel voted against. Britain and Canada abstained. The Palestine Liberation Organization opened the debate by accusing Israel of murdering 411 Palestinians since the violence began by them started a year ago. Amazing isn't it how they never seem to mention the violent, vicious acts that are committed by the Arabs?

The fact that Israel is such an open, free example of democracy in an area that gives democracy only lip service and most times not even that is a miracle in itself. No other Mid-east country even comes close to such public exposure. Other than Israel's such open elections are a rarity.

Both the liberal Labor party and the conservative Likud party have seesawed over the past several years. But, during that time, the electorate has not leaned strongly in one direction. This time, however, the Likud has come out a little better than in past years, and Labor lost a little. But the election, by being as close as it was, stopped short of giving the Likud license to do whatever it wanted. The pivotal votes, however, have come to the aid of Prime Min-

ister Yitzhak Shamir from the religious parties.

How has this affected the secular leaders?

Well, they are worried and feel that the rise of Jewish fundamentalism could be the beginning of a new area of bans on certain freedoms. Much like those that are imposed by the Ayatollah Khomeini since the Islamic revolution in Iran. Heading the Orthodox agenda is a controversial demand to revise Israel's Law of Return, which grants automatic citizenship to all Jews. The religious Jews, who now seem to be holding

ate vote will decide whether its American sympathy and support is to be confirmed or even reinforced. Or, whether this will be weakened. If Israel's choice is to continue on the 'intransigent' and tacit annexationist course followed for the past decade, with repression and disenfranchisement, or expulsion, of the Palestinians now under Israel's control, this will eventually produce an estrangement of U.S. opinion. To say this, is not a threat. It is a dispassionate observation."

Oh really? I think Mr. Pfaff's observations through-

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most of the major cards, want the state to recognize as Jewish only those born to a Jewish mother or converted by an Orthodox rabbi. The "Who-is-a-Jew?" question has turned into an issue of paramount importance.

In an article written by William Pfaff of the LA Times syndicate, an article I consider very condescending and even anti-Semitic, he chided Israel by stating, "The Israel elector-

out the article were totally biased against Israel and a veiled threat that Israel is expected to vote the way he and his fellow biased press want them to. If not, they should expect the worst.

In fact, I found his reactions in the same category as the leaders in the Arab nations who were so free to voice their concerns over the rightward trend in Israeli politics. After

Continued on next page



Arlene shown with Prime Minister Shamir on her recent trip to Israel.

For your Hanukkah

By MILDRED L. COVERT

Truth is often stranger than fiction. For instance, Hanukkah and its history seems like an intriguing tale out of the Arabian Nights; but the legend has stood the test of time, and the miracle of the burning cruse of oil, which lasted for eight days, shall ever burn in the hearts of generation after generation of Jews.

Even though Hanukkah is the only Jewish holiday that celebrates a war, it brings with it joy unconfined, for we like to remember only the miracle of the burning of the oil, the victory of the Maccabees, and the lighting of the Menorah. As we light the candles, one each night for eight nights, we remember that the eight candles symbolize, in order: 1) God, whose first command was, "Let there be light;" 2) the Torah, Israel's Book of Law; 3) the light of justice; 4) the light of mercy; 5) the light of holiness; 6) the light of love; 7) the calm light of patience; and 8) the light of courage.

After lighting the candles, the festivities continue with the preparation of latkes. Eating latkes during Hanukkah is the custom that prevails in almost all Jewish homes today. Originally latkes were made hurriedly with flour and water; then in the 17th century in the Ukraine, where potatoes were a mainstay of the Ukrainian diet, the potato latke was introduced — and has remained the number one latke.

We have seen the latke go through many transformations over the period of time. For instance, in the *Kosher Cajun Cookbook*, there are over 13 latke recipes. You could have a different latke each night and still have some left over to try. The variation is limitless. With such a wide-ranging assortment there is something special for every "latke-aholic."

In Cajun country, we don't use potatoes, we use cornmeal. C'est bon! (It is good!)

Cajun Hanukkah Latkes
1 1/2 cups yellow cornmeal
1 cup unsifted all-purpose flour
1 cup grated American cheese

and SYLVIA P. GERSON

1/4 cup minced onion
2 tablespoons chopped pimento
2 tablespoons chopped green pepper
2 teaspoons salt
1/2 teaspoon baking soda
1 cup milk
1 egg, beaten
Vegetable oil for frying
Combine cornmeal, flour, cheese, onion, pimento, green pepper, salt and baking soda. Stir in milk and egg. Beat until blended. Drop by teaspoonful into deep hot fat (375 degrees). Fry until golden brown on both sides. Drain on absorbent paper towel. Makes about 2 dozen.

Savor your apple a day with these latkes:

Festival Fruited Latkes
1 cup flour
1 tablespoon sugar
1 tablespoon baking powder

1/2 teaspoon salt
1 cup milk
1 egg, beaten
2 tablespoons margarine, melted
1 cup shredded, peeled apple

1 8-oz. pkg. Philadelphia cream cheese, softened
1/2 cup sour cream
1 tablespoon sugar

Combine dry ingredients. Add milk, egg and margarine, mixing until moist. Fold in apple. For each latke, pour 2 tablespoons batter onto hot, lightly greased griddle. Cook until surface is bubbly; turn. Continue cooking until golden brown.

Combine cream cheese, sour cream and sugar, mixing until well blended. Serve with latkes. Makes about 18.

Down south, we like our latkes made with yams and spices. It's a mechiah, y'all!

Simcha Sweet Potato Pancakes
2 cups mashed sweet potatoes
2 eggs
1/2 cup coarsely grated onions

4 teaspoons all-purpose flour
1 teaspoon ground nutmeg
1 teaspoon curry powder
1/2 teaspoon ground black

Continued on next page

Marchers bring Torah to synagogue

GOMENCE VILLAGE, Ethiopia — The march to the synagogue with a new Torah is not that unusual in the west, but here in Ethiopia where Torahs are almost non-existent, the re-

ceipt of this one was a big occasion. It is a gift from the United Jewish Federation of MetroWest, N.J. The synagogue here is one of five constructed by the JDC.

Peck

Continued from prev. page
all, didn't that "great statesman," Taher Masri, who is the Foreign Minister of that marvelous peaceful country called Jordan, make a statement to the willing press? He was quoted as saying, "We think such a government (the Likud) will be a blow to the efforts of peace, especially at this time when everyone, the two superpowers, the world at large, is becoming more flexible about reaching the basis for a peaceful settlement." And, we all know what a peaceful example Jordan has been to the world throughout the years.

The national press included statements from that eminent statesman, Yasir Arafat. He was quoted as saying, "There is no difference in my opinion between Peres and Shamir. The election result makes no difference and the Palestinian uprising in Israel's occupied territories would continue." A commentary distributed by WAFA, the PLO news agency, called the election result, "A fatal blow for peace" and declared, "We expect more intransigence, hate and terrorism with a Likud government."

If it weren't so sad and sick, it would be almost funny. Animals such as these men are being quoted as mayvins on who and what will bring a peace process. If the establish-

ment of a tougher government has them worried a little bit in their evil nest of terrorism, all the better. I think it ludicrous that they even see fit to legitimize scum like Arafat and his ilk by going to them for their input. My sentiments are that if Shamir and his "get tough" policy make the Arabs think twice about trying to push Israel to the wall or into the sea, then he's doing something right.

I prefer the PLO to be worried that a Likud government would be even tougher on terrorists in the occupied lands. Strong action is the only thing that will bring peace closer. The Arabs understand strength. The softness of the Labor party, I believe, is perceived by them to be a key to their getting Israel to negotiate their country away. And, then, I still don't trust their peace.

After 12 visits into the area, many being in a press capacity, I am firmly convinced that you could give all of Jerusalem, Haifa and Tel Aviv to the PLO and friends and keep one street for the Jews and that would be the street that they just had to have as their "homeland" before they could accept peace. All one has to do is look on a map and wonder why one of the smallest countries in the world should be faced with the motto "Give up land!"

Tradition

Continued from prev. page

pepper
1/2 teaspoon salt
1/4 teaspoon cayenne pepper
8 tablespoons unsalted butter or margarine
8 tablespoons vegetable shortening

Place potatoes and eggs in a medium-size bowl. Squeeze out liquid from grated onions and add onions to bowl. Add flour, nutmeg, curry powder, pepper, salt, and cayenne pepper. Stir well. Cover and refrigerate for 1 hour before cooking.

In a medium-size nonstick pan, melt 2 tablespoons butter or margarine and 2 tablespoons vegetable shortening over medium heat. When oil begins to sizzle, drop spoonfuls of potato mixture to form pancake about 1/4 inch thick and 3 inches in diameter. Brown, turn, and brown other side. Repeat until all mixture is used, adding more butter or margarine and shortening as necessary. Makes 10-12.

Kosher klues: When preparing latkes on a griddle, to make perfectly round latkes, hold the ladle or spoon close to the griddle when pouring the batter. If the spoon is held even a few inches above the griddle, the latkes will be uneven. The latkes are ready to be turned when the sides look dry and the top is covered evenly with bubbles.

Leo R. Fink, 84, dies in New York

NEW YORK — Leo R. Fink, 84, whose benefactions made possible the Moishe and Rivka Fink Torah Institute in Jerusalem, and who was noted for his gifts to the Federation of Jewish Philanthropy, the Boy Scouts of America, and others, died at the age of 84.

Bloch

Continued from page 10

Jeremiah condemned the idolatrous practices of the Egyptian Jews and predicted their eventual doom.

Did the prophet's prediction come true?

Indeed, their chance of survival was slim. Yet there is evidence of the presence of some Jews about 130 years later. Ezra came from Babylonia to Judea to revive the flagging religious spirit of the people. He lamented the high rate of Jewish intermarriage with non-Jewish women, including among them Egyptians. The latter were not native to Phoenicia. Apparently, there were some Jews in Egypt who maintained ongoing contacts with the Jews of Judea which resulted in mutual visitations. The Elephantine papers, the earliest of which is dated 419 B.C.E., prove beyond doubt the presence of an organized Jewish community at the fortress of Jeb. Their religion centered mainly on the performance of sacrificial rites.

An infusion of traditionalism into the Egyptian Jewish community came with the settlement of Jewish soldiers who had served in Alexander's army. Most of them originated from Babylonia

and Persia, strongholds of traditionalism. When Alexander ordered his army to rebuild the destroyed temple of Belus in Babylon, the Jewish soldiers refused to participate in the reconstruction of a pagan shrine. The arrival of these soldiers in Egypt was undoubtedly instrumental in the establishment of a viable Jewish community. The number of Jews was greatly increased when Ptolemy I (323-285 B.C.E.) deported thousands of young Jews from Jerusalem to Egypt.

What appears puzzling is the apparent rabbinic consent to the re-establishment of a Jewish community in Egypt in the face of an explicit Biblical prohibition (Deut. 17:16). Various explanations have been offered. 1) The Bible prohibited only the return of individuals to Egypt, not of a community. 2) The prohibition does not apply to Jewish participants in a military expedition. 3) The prohibition was in effect only when the Egyptians were heathens. 4) Post-Biblical Egyptians, products of a mixture of Greek, Roman and Arab races, are not of the same blood as the ancient Egyptians. The Biblical prohibition does not apply to them.

Krupnick

Continued from page 11

then thousands jammed into decks many times more than they were built to bear. As they enter Palestinian waters, the British attack and board, fully armed, against civilians who fight back with food cans, sticks and bare fists. In the Exodus attack, three Jews were killed and 160 injured before the British took over. In most cases, the immigrants were taken to Cyprus while some were interned in the Atlit Prison near Haifa.

The detailed experience of each of the 11 ships — the Josiah Wedgwood (in every case the name was changed), Haganah, Haim Arlosoroff (the only ship that made it to Bat Galim), Ben Hecht, Hatikvah, Exodus 1947, Geula, The Jewish State, Kibbutz Galuvot, Atzmaut and Calamit — is related in great detail giving the feeling of "you were there," living through the dangers, the anxieties, the fighting, the desperation, the frustrations and the final victory over a cruel, unrelenting enemy.

The format of the book is

quite attractive. Its cover depicts an old clunker of a ship churning through rough seas. Both on the inside folders and back are maps and markings of the routes of each ship. Throughout the book are pictures of crews, boardings, refitted ships now in the Israel Navy, etc.

Appendix A summarizes the history and destiny of each ship. Appendix B lists the name of each volunteer and the ship on which he sailed, as well as the names of the "shu-shu boys." Appendix C records "Seven who lost their lives for Israel's independence." Appendix D lists a chronology. Included are "Sources of Information" and "For Further Reading." Also featured are reprints of The Palestine Post, reporting each landing.

The Jews' Secret Fleet is history — a story that must be told. Yet it reads like a most fascinating, imaginative novel — a must for every library on the birth of the State of Israel.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel.

CONTEST

Do you know who's who?

The Mystery Person has probably published more scholarly works than any other contemporary Jewish writer.

The winner of the Post and Opinion Mystery Person will receive a copy of Natanel Lorch's Israel's War of Independence, 1947-1949, with an introduction by Gen. S.L.A. Marshall, and published by Hartmore House. Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins.

LETTERS

FREEDOM OF THE PRESS — The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Cantor displayed as pray-mate of month

Dear editor,

I am the rabbi of Temple Beth in San Pedro, Calif. (not Los Angeles), and Susan Fenyves (on the cover of your Nov. 9 issue) is cantor of our congregation. I am absolutely befuddled at whatever motivated you to publish the cantor's picture with the utterly ridiculous and sexist caption that accompanied. There was no article, no statement of rhyme or reason — one had the clear impression that your editors found this picture of an attractive woman who happened to be a cantor and made her into some "pray-mate" of the month, for who knows what purpose.

It so happens that Cantor Fenyves is a dedicated and talented cantor, whose spiritual presence enhances our worship immeasurably. Our congregants find her inner and outer beauty to be an aid to worship rather than a distraction. Her musical presence enriches the words and messages of our liturgy; her beauty does not distract from them. Moreover, the implication of your caption must be that only men pray here, which I assure you is not the case.

When was the last time you published a picture of an attractive male rabbi or cantor with such a caption? Don't you think it's about time that such ridiculous and ill-conceived commentary be gone from the pages of those publications which pretend to national or regional importance? You should know better.

Rabbi David S. Lieb
Temple Beth-El & Center
1435 W. 7th St.
San Pedro, Calif. 90732

Attractive male cantor, why not?

Dear editor,

I am not a regular subscriber to your newspaper, nor would I ever care to be, after your insulting cover of the Nov. 9 issue.

I thumbed through the issue twice, looking in vain for

an article that might have some explanation for your cover, and found none. What's the point? Have you ever run a picture of an attractive male cantor or rabbi and labeled him as a "distraction?"

Your cover is nothing but a sensationalist ploy — an example of the worst kind of journalism.

Rabbi Julie R. Spitzer
Baltimore Hebrew
Congregation
7401 Park Heights Ave.
Baltimore, Md. 21208

P-O can do better than cover photo

Dear editor,

I was shocked by the cover of your Nov. 9 issue. It did nothing to enhance the status of the Cantor, nor does it do anything to enhance the status of the Jewish P-O. If you wish to have your publication treated as a serious journal, you should have something better on your front page than the picture of a beautiful woman.

As one who has subscribed to your publication for years and who has had several articles published in it, I think you can do better than you've done.

Thank you very much for your consideration.
Rabbi Steven M. Fink
Temple B'nai Jeshurun
Grand Ave. at 51st St.
Des Moines, Ia. 50312

Erie, Pa. residents mark Kristallnacht

Dear editor,

Jews, to this day, are often hurt and traumatized by the indifference of the world to Kristallnacht and to the Holocaust. That being so, I want to share the following post-Kristallnacht happening at our congregation.

On the Thursday morning after Kristallnacht — when we illuminated the sanctuary through the entire night — three carnations were found on the stoop in front of our synagogue. Some thoughtfully, sensitive resident of Erie came to Brith Sholom to express his identity with the suffering and significance of

Kristallnacht. We thank him for his compassion.

Rabbi Joseph Hirsch
Brith Sholom Congregation
3207 State St.
Erie, Pa. 16508

Rabbi Yellen gets an invitation

Dear editor,

Homophobia is rearing its ugly head again in the Jewish community, this time attired in quotes aplenty from the Talmud and scientific sources. I am writing as a lesbian lay person who has been affiliated for the past eight years with Beth Chayim Chadashim in Los Angeles. I am Jewish, I am gay and I am proud of it. And I live in the real world, not in Roman times, not with the Greek philosophers, and definitely not in Rabbi Yellen's world.

Rabbi Yellen compares us to mules and pagans (I guess this is a step up from a colleague of his who called us "thieves" a few years back.). He regards us as a potential time bomb that will destroy the moral fibre of Judaism. He is willing to forgive us our "sin" of loving each other while at the same time ignoring our commitment to a Jewish way of life. I will not attempt to battle the learned rabbi's quotes, for I am sure they are all accurate, but I will ask him this: When was the last time you have encountered a lesbian or gay Jew in real life and talked to them about their lifestyle? And listened to them?

For the truth is, Rabbi Yellen, that we are your daughters and sons, parents and grandchildren, brothers and sisters. We are everywhere and we shall not go away nor change because the Talmud says so. When we congregate in our own synagogues we sing the same Lecha Dodi and recite the same Sh'ma, with the same kavanah, the same yearning for Tikun Olam. The difference between us is that our vision of a better world includes people like you, although we put in some extra prayer for your enlightenment. Your better world excludes us. That is why we have our own synagogues, our

own inclusive liturgy, and, thank God, our own clergy.

Come visit us, Rabbi Yellen. The address is 6000 W. Pico Blvd., Los Angeles. Spend a Shabbat with us. Get to know us. Maybe then you will understand the need we all have for modern sages who still remember that love, compassion and understanding are more ethical than judgment.

Yaffa Weisman
7001 S. La Cienega Blv. #312
Los Angeles, Calif. 90045

Rabbi's stand on gays praised

Dear editor,

Rabbi Yellen is to be commended for his stand on the acceptability (ie, non-acceptability) of homosexuality as a viable "Jewish" lifestyle.

I am sure he will get a lot of condemnation from those who are trying to totally change what Judaism stands for, but on this issue there is no room for debate. There are many statements in the Torah, which due to their wording are open to varied interpretations. However on homosexuality the Torah is quite clear — it is not acceptable. Definitely we should "hate the sin, not the sinner," but not hating does not mean giving the stamp of approval to improper behavior.

I certainly hope other rabbis will be strong enough in their faith to stand with Rabbi Yellen, and call for us to adhere to the word of God, and not the whims of man.

Suzanne Perry
7065 NE 8
Portland, Ore. 97211

God not G-d, Peck is told

Dear editor,

Arlene G. Peck reiterates her statement that she is not "Orthodox" (Nov. 2). No doubt of it; she is not Orthodox, but the lady doth protest too much. Why is it that she consistently denies the Deity its privilege of being addressed as GOD and persists in spelling it G-d? This is, to be sure, not an Or-

thodox regulation, but one that is paradox. Only in Hebrew is God's name to be circumscribed.

As far as is well established, the Deity's appellation GOD is written out in full even by the most stringently observant Orthodox Jews. Does Arlene G. Peck have to exceed the prescriptions even of the *Shulchan Aruch*?

Moreover, she takes issue with the matter of Reform Judaism's training of physicians to act as *mohelim*. As she is surely aware, a great many *mohelim* are under supervision of an Orthodox rabbinite. They are, therefore, prohibited from circumcising boys born of mixed-religion marriages or unions, even though a Reform rabbi may have officiated at the consecration of such marriage.

In order to lessen dependence on such *mohelim*, the leadership in Reform Judaism justifiably initiated circumcisional training among physicians and surgeons. "If it ain't broken, don't fix it" does not apply, because it has, long ago, been broken by an Orthodox rabbinite.

Klaus J. Herrmann
25 Henley
MountRoyal, Quebec H3P1V4
Canada

Columbus was Sephardic Jew

Dear editor,

Before you print a piece ("Columbus as Jew Resurfaces," P-O, Nov. 16), you should really investigate.

From all research it has been concluded that Columbus was a Sephardic Jew. Though born in Italy, he spoke perfect Spanish. He signed his name with the symbol the Sephardic Jews used. He placed one of the Jewish cartographers as the first man to land in the newly-found land who spoke Hebrew to the Indians in the hope that one of the lost tribes had been found.

Stop printing articles that are quite off base.
Disgruntled Reader
Chicago, Ill.

Editor's chair

Continued from page 9

Rabbi Robert Slosberg of my father's and our old congregation, Adath Jeshurun in Louisville. It was on the elevator and while he identified us, we didn't recognize him. He was carrying on his shoulder little Jeremy Slosberg, who couldn't have been much more than a few months old, which meant that Mrs. Slosberg was also here at the GA. Our father, of blessed memory, was on the board of Adath Jeshurun (Conservative), having been president of Agudath Achim Congregation (Orthodox) for some 15 years straight prior to that, where we were Bar Mitzvah. Isaac Cohen knew his Judaism. He had been a student at the famed Slobodka Yeshiva in Latvia — before coming to the U.S. in 1905 at the age of 18.

Back to Mendel Kaplan. What comes through almost as if he were carrying a sign stating, "introspective and analytical," is the way he addresses a problem. In the several times in which he answered questions from the floor, he went King Solomon one better when it comes to wisdom. He's a successful South African industrialist who spends a large part of the year in Israel.

Someone needs to advise Simcha Dinitz that oratory consists of more than loud screeching. Several excellent examples were right before him in Mendel Kaplan and Shoshana Cardin, both of whom win their audience almost from their first sentences and force their hearers to think along with them. Both Shoshana and Mendel come across as leaders who win their points without particularly raising their voices. Evidently it's not that they are sharp thinkers and those who orate wish to stampede the audience, for Mr. Dinitz needs no words here to add to the lustre of his accomplishments as an Israel Ambassador and other achievements of note, or even with the progress made since he has taken over from Arye Dulzin as chairman of the Jewish Agency and head of the World Zionist Organization in straightening out the mess. Yet he makes a mistake — although evidently the thousands who heard him at New Orleans in a major address do not agree with this assessment for they gave him rousing rounds of applause almost at his every sentence, interrupting his address time after time — in continuing at the high level continuously without interruption almost.

As for Shoshana Cardin, she is a model of good leadership. At New Orleans she was bringing messages continuously to the delegates as the plans develop and as they also changed on how to launch a campaign to prevent the change in the Law of Return by the Knesset. What went on behind closed doors must have kept the leadership to all hours of the night.

There was an innovation that could well become standard practice at all services, recognizing the vast ignorance of most Jews about their Judaism. For 30 minutes or so before Saturday morning services in each of the four wings of Judaism a study session was held. We went to hear Rabbi Haskel Lookstein, and it was actually exciting. It goes back to the several times we've reported here when at various services — not too many though — around the country, the rabbi interrupts for some method of plain, ordinary instruction. So desperately is this needed, that no one objects and the worshippers are introduced to an exciting portal of what Judaism is all about, even though only for a few minutes, since the service must go on.

Rabbi Simcha Kling in Louisville did it as a substitute or in addition to his sermon, asking the members questions as he went along, and getting responses. At our congregation in Indianapolis — Orthodox — Rabbi Fischweicher achieved the same thing in another way. During the repetition of the amidah, those who were interested retired to the chapel where Rabbi Michael Hasten chose a subject and expounded on it in the way it would have been studied in a yeshiva. So at New Orleans, we found Rabbi Murray Blackman at the poorly attended Reform services also using the sermon as a learning period. In this case it was not a sermon, since the practice at the GAs is for the three — now the four — main wings of Judaism to hold separate services and then to gather together in the one large room to hear a sermon by an outstanding rabbi. We know Rabbi Blackman and would have liked to have gone up after the service to say hello, but we left before the service was concluded and didn't run into him later on.

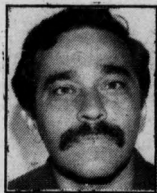
SPORTS SCENE

First college basketball preview

By SHEL WALLMAN

Today we begin the first of a two-part college basketball preview.

The 13th World Maccabiah Games will be held in Israel



this coming summer and making the U.S. team will be a top priority for most Jewish cagers. The U.S. Maccabiah basketball team has traditionally been top-heavy with Division I talent, and the competition should be keen since there are few dominating players on the current scene. As usual, additional players will be brought to your attention as they become known to us.

DIVISION I

The backcourt

(Sr) Josh Wexler — Cornell-6:1 from Highland Park, IL. With most of last year's Ivy League championship team lost to graduation, Josh will lead the Big Red from his point-guard position. As a junior, Josh led Cornell with 4.8 assists per game and a classy 110:52 assist to turnover ratio.

(Jr) Marc Rudolph (P) — Brown-6:1 from Santa Monica, CA. Marc started every game as a soph leading the Bruins with 3.9 assists per game and 23 steals. He had a businesslike 93:52 assist to turnover ratio.

(Jr) Jerry Simon — Pennsylvania-6:5 from Los Angeles, CA. Quaker fans are still waiting for the real Jerry Simon to take the court. The MVP of Class 3-A high schools in Los Angeles, Jerry shot a poor 38 percent but was #3 in assists with 1.3 and was the #5 man in minutes played.

(Jr) Mitch Kasoff — Maryland-6:1 from Pikesville, MD. Based on last year's inactivity, you would not have expected to see Mitch get off the bench, but the Terrapins have lost a busload of players for a variety of reasons and with only

nine scholarship players left, Mitch could play a significant role.

(Soph) Moses Reiner — San Jacinto Junior College-5:11 from Houston, TX. Playing a surprisingly pivotal role for 32-2 San Jacinto, Moses scored 5.3 points per game on 50 percent shooting with 2.4 assists and 45 percent on 3-point tries.

Other backcourt candidates include (Sr) Richard Baum — Colgate-6:4 from Wilmette, IL.; (Jr) Jon Halpern — Cornell-6:1 from Bellmore, N.Y.; (Jr) Peter Rudman — Lehigh-6:2 from Highland Park, IL.; (Jr) Carey Herer — Massachusetts-6:2 from Fairfield, CT; (Fr) Jon Joffe — Niagara-6:6 from Portage, MI; (Fr) Jim Kieserman — Rider-5:10 from Huntington Valley, PA; (Sr) Stephen Edelson — Florida-5:10 from LaGrange, GA; and (Fr) Mark Weinstein — Virginia Commonwealth-5:11 from Philadelphia, PA. (first walk-on to make VCU in three years).

The frontcourt

(Sr) Max Blank — George Washington-6:9 from Philadelphia, PA. After two reconstructive knee operations, Max will never be the blue-chip force he was back in high school, but he can still clog the middle and tear down a board

or two in traffic. The USSR-born Blank tallied 10.0 ppg with a second-best 4.7 caroms.

(Soph) Tomer Shteinhauser — South Florida-6:11 from Nazareth, ISR. Because of his age, 21, Tomer will have only three years of eligibility, but the big man has good hands, can shoot or pass and is effective in the high or low post. A 3-year veteran of the Israeli army and a member of Israel's National Team, Tomer could turn a few heads down in Tampa.

(Fr) Mark Pomerantz — Yale-6:5 from Frontenac, MD. Mark is a clutch player with excellent range and distinguished pedigree — his dad, Sandy was a high school legend in St. Louis. Mark could move into the Eli's starting line-up.

Other frontcourt candidates include (Fr) Rob Rich — Gonzaga-6:10 from Seattle, WA; (Soph) Marc Levy — American-6:8 from Cherry Hill, NJ; (Fr) Jon Drezner — Brown-6:4 from Calabasas, CA; (Fr) Mike Siegel — Colgate-6:7 from Wynnwood, PA; (Fr) Jess Cohen — Columbia-6:5 from Orangeburg, NY; (Soph) Simon Lincoln — Cornell-6:7 from Winnetka, IL; (Sr) Isaac Kodsi — Boston University-6:8 from Cocoa Beach, FL; and (Jr) Scott Blumenreich — Brooklyn College-6:4 from Bayside, NY.

Israel triathlon draws competitors

TEL AVIV — Ken Glah, ranked fifth in the world in the triathlon, will return to defend his title in the Israel International Triathlon at Eilat next month. Eight leading men and women triathletes from Europe and the U.S. will test their stamina against about 100 Israelis. The Olympic-standard race will see the con-

testants swimming in the Red Sea and Gulf of Eilat, a cycle race along the Arava and a 10-km race along the seafloor.

British and European women's champion Sarah Coope, who won the race last November in the time of 2:22.18, will also defend her title.

Marathon planned around Old City

NEW YORK — Israel has scheduled its first international marathon through the Old City and around its walls, set for

1990. The announcement was made here at the headquarters of the New York Road Runners Club, which will be assisting with the race.

Krickstein makes it to the finals

DETROIT — Aaron Krickstein who has been coming close to making a comeback almost did it last week as he lost to John

McEnroe in the finals of the Little Caesars Championship Tennis Tournament by 7-5, 6-2.